

RELIGIOUS EDUCATION

*A platform for the Free Discussion of
issues in the Field of Religion and
Their Bearing on Education*

September - October 1961



THE SCHOLAR AND THE LIFE OF THE CHURCH

RELIGIOUS CONCEPTS OF ADOLESCENTS

TEACHING ETHICAL CONCEPTS AND CONDUCT

"FATHERS AND BRETHREN"

THE PREMINISTERIAL STUDENT'S EDUCATION

SPIRITUAL RESOURCES IN THE YOUNG CHILD

ABSTRACTS OF DOCTORAL DISSERTATIONS, 1960 - 1961

SIGNIFICANT EVIDENCE

BOOK REVIEWS

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NOTICE TO LIBRARIANS AND RESEARCHERS

The last two issues of *RELIGIOUS EDUCATION* were erroneously numbered on the spine of the outside cover. It should read Volume LVI (not XVI). We are a lot older than we look. The Table of Contents page has been correct in each instance, so that bound copies will not contain the error.

EDITORIAL

An editor has an enjoyable time when there is a wealth of acceptable manuscripts crossing his desk. He accepts the better ones and relaxes because he knows there is a backlog of articles. But as the deadline for selecting articles for the next issue approaches, he begins to feel the pressure. As editor, he is responsible for the *balance* of each issue: enough articles on the subjects of interest to our variety of readers, enough articles of general interest to all of our readers, enough articles reflecting our interfaith concerns, enough space for the excellent book reviews. But there are only 80 pages.

We have almost 30 articles on hand, with more coming in each month. We have also asked for articles for our symposia and special discussions. We have a backlog of 20 pages of book reviews as we go to press. But we must still make special requests for more articles in the area of higher education, of Catholic education, of research, and of recent developments. As a result, we have many impatient authors whose articles will be published in the indefinite future.

This issue, which features the abstracts of the 1960-61 doctoral dissertations, is reasonably balanced. Richard Bender speaks of our responsibility as scholars. Kenneth Hyde, whom I met at the University of Birmingham, is a research specialist and gives us the results of his study of the teaching of religion in the English schools; his findings are important for all faiths. Meir Ben-Horin's conclusions about teaching ethics are important beyond the boundaries of Jewish schools. Benton Randolph's insights appeared first in a term paper submitted to me at Yale Divinity School, and he rewrote it as an article at my request. Reuben Resnik describes a program of interfaith co-operation supporting released time classes and a religious emphasis week. From Evelyn Goodenough comes assistance for those who work with younger children.

The first book reviews reflect the growing Roman Catholic concern with the ecumenical movement. Nikos Nissiotis, a lay Greek Orthodox theologian, makes a careful evaluation of Father Leeming's study. Edward Hardy, an Episcopalian, writes of Father Tavad's historical study. This is followed by Professor Tierney's review of two books on the ecumenical councils within Catholicism. The other reviews cover a wide variety of books, including the important paperback by Leo Baeck, reviewed by Walter Kaufmann.

As we go to press, the Research Planning Workshop, under the direction of Dr. Stuart Cook and sponsored by the Religious Education Association and the Lilly Foundation, is opening at Cornell University.

— RANDOLPH CRUMP MILLER, *Editor*

The vocation of the Christian scholar is a calling to something more profound even than to truth. Protestant, Catholic and Jew will find this article speaking of the scholar's and teacher's rightful place in the religious community of faith.

THE SCHOLAR AND THE LIFE OF THE CHURCH

Richard N. Bender

Division of Higher Education, The Methodist Church, Nashville

THE CONTEMPORARY FACULTY Christian movement has from its inception been in some ways an extra-church development. It has never been anti-church; yet many of the early leaders were convinced that identification of the movement with the church would inhibit rather than facilitate free and critical discussion of the Christian faith and would automatically preclude interested scholars who were not themselves churchmen.

Nevertheless, many of the questions germane to the movement, when explored to their depths, must lead the scholar to a new consideration of the nature of the church and of his responsible role within it. The contemporary church, on the other hand, is deeply in need of the scholar, not merely as another communicant, but contributing to the life of the church from the gifts and skills that are peculiar to scholarship.

I

The Protestant Reformation derived its major thrust from the dedicated and concerned efforts of Christian scholars. Such basic doctrines as that of salvation by grace alone through faith in Jesus Christ, the priesthood of all believers, the rejection of the infallible authority of the church, the translation of the scriptures into the language of the people — all of these would have been inconceivable and impossible except for the work of scholarly men such as Wycliffe, Melancthon, Luther, Calvin, Colet, Arminius, and later Wesley.

Strangely, there has been also an implicit anti-intellectualism running throughout almost the entire history of the Protestant movement. Beginning with Thomas Mün-

zer, a contemporary of Martin Luther, and extending almost down to the present, there have been those who have literally feared education as a distorter of the work of the Holy Spirit. This anti-intellectual thrust undoubtedly was greatly augmented by the conditions of American frontier life and by our subsequent preoccupation with the building of a commercialized culture. Yet when Protestantism has been true to its own heritage it has been a movement in which the scholar has played a major role and has shared in the life and work of the Christian community.

Not only is there something of paradox between Protestant Christianity and intellectual depth, there is also some contradiction within the total life of the Christian church; between intellectual rigidity on the one hand and devotion to the free mind on the other. Unfortunately, the scholarly community for the most part is much more familiar with the sins of the church in this respect than with its virtues. Well known indeed is the fact that practically every major break-through, scientific or philosophical, in the search for truth about persistent human problems has been opposed by one or another powerful body within the Christian church. Scholars remember with apprehension the Inquisition which burned Bruno at the stake and the theological reactionism which opposed the work of men such as Galileo, Copernicus, and Darwin.

II

UNFORTUNATELY, it is not equally understood that the great university system of Western Europe was founded and brought to a high level of academic achievement

under the sponsorship of the Roman Catholic Church, or that through the dark ages which followed the triumph of savagery and paganism in Europe it was the Roman Church which not only preserved the scriptures but kept alive the artistic and cultural heritage of the Greek and Roman past. In America for the first 200 years of its history the various Protestant churches were the principal founders and donors of educational institutions on every level, secondary, elementary, and higher. Not only many of the large universities of the nation but a considerable number of private academies and public school systems had their beginnings under the sacrificial giving of Protestant laymen and clergy who believed deeply in the value of the enlightened mind. It is quite significant to note also that it was during this period when the college was largely under the sponsorship and control of the Protestant churches that the American conception of academic freedom was born and came to its maturity.

Beginning perhaps in the middle of the nineteenth century and extending through the first third of the twentieth century there was a growing estrangement between the church and educational institutions, and consequently between faith and learning. The second third of the twentieth century has been marked by a rapprochement between the church and the entire educational community. This may indeed have far reaching significance for our culture. Just as the increasing secularization of our total life was heralded by a secularization of scholarship in the universities of the nineteenth century, so a reaffirmation of the centrality of the Judaeo-Christian religious heritage may be foretold by the present re-examination of this faith within the American university scene. The moral and spiritual fiber of our life is almost certain to be revitalized by the resurgence of a responsible scholarly element within the life of the Christian church.

Among the most obvious services this can mean to the Christian church is the contribution of the skills of the teacher within the life of the local congregation. This in-

volves not only the teaching of classes; but the development of educational policies within the church school, the expression and maturing of the church's concern for the artistic, the development and use of a church library, and the training of local leadership are all vital services to which the active college teacher can contribute in the life of the church of his choice. These matters are by no means insignificant and should not be underestimated. However, there are even more far-reaching and vital meanings which the participation of the scholar and teacher can have for the life of the contemporary church. To an examination of some of these we now turn our attention.

III

THE FUNDAMENTAL contribution the scholar has to make to the life of the Christian community is a disciplined, searching mind. The trained mind is not the only instrument the church requires for an effective life in the real world, but it is one major element. This the genuine scholar has to give.

The capacity for self-criticism is an attitude and an openness to the possibility of improvement. Of this attribute the church is in constant need. Deep devotion to the will of God slides easily into an assumption that whatever one does devotedly is the will of God. It is then only a step to equating God's purposes with our own personal and ecclesiastical interests. The church has always been at its worst in terms of its effectiveness and has fallen farthest short of the quality of Christian love when it has lost the capacity for self-criticism. The training and the work of the scholar fits him perhaps better than any other type person for keeping this capacity alive and vigorous within the church.

The trained mind, further, has always been the most dependable and effective (though not infallible) safeguard against both spiritual provincialism and social, economic, political, and racial exclusivism. Provincialism and exclusivism are among the sins to which the Christian community has always been prone. I know of no special reason why

this should be so, but the history of the church, regrettably, is replete with instances in which the true Christian community of love has been destroyed from within by one or the other of these two contradictions.

Spiritual provincialism expresses itself in limited vision and appreciations. One's concerns of love are limited to one's own congregation or community or nation. One's conception of God is essentially the creation of one's own limited mind, and instead of a Creator and Father of an entire universe, one's God is endowed with one's own prejudices, limited values, appreciations, and qualities of character. Such a God easily becomes the sanctifier of community prejudices, and is endowed with the insensitivity, ignorance, and suspicion which characterize the communities which created him.

Similarly, a Christian community bound by intolerance fails miserably to be a community of love. Intolerance may not take the form of violent or overt opposition to other social, political, or racial groups. Intolerance may cloak itself in a paternalistic benevolence toward those implicitly assumed to be inferior. Thus intolerance toward the Negro, for instance, may express itself in the words of one who says, "I like the Negro. I have had many of them working for me, and I have gone out of my way to help them develop. I am in favor of education for them, but they are not like us. They are better off in their own schools and their own churches. Some of my best friends are Negroes, but the Negro must learn to live in his own place. I want them to have equal opportunity, but I would not care to eat with them or to have them in my social life, nor to send my children to school with them."

THERE IS NO MORE effective weapon against intolerance than the trained mind. When the products of contemporary studies in such fields as biology, anthropology, sociology, psychology, in the hands of the devoted Christian, are brought to bear effectively upon the problem of minority relationships, the most effective blow against intolerance in Christian circles will have been struck.

IV

A third contribution which the scholar has to make to the deeper life of the church is an exploration of the meaning and the ramifications of the traditions of our faith. What, for instance, does it actually mean in terms of the experiences of real life to assert that God was in Christ reconciling the world unto himself? What are we really saying when we use such terms as salvation, justification, sanctification, forgiveness? What are we referring to when we talk about salvation by grace through faith alone? The problem of clarifying such statements and of keeping their historical meaning free from distortions through the impact of unchristian doctrines is a task of far-reaching importance, and one which only the trained scholar can perform.

The twentieth century places upon the scholar and teacher an additional responsibility having to do with the interpretation of the faith. Beyond the matter of clarifying the meaning of the historic statements of the faith, there is the staggering problem of reinterpretation in terms and figures which have meaning to an entirely new cultural context. The Old Testament is written with the presupposition of a people living in what is to us an ancient world. The New Testament, interpreted literally, presupposes a relatively simple and direct pattern of life, with its figures constructed for the understanding of an essentially rural or pastoral people. The historic creeds of the church have been written in terms and figures familiar to the age in which these statements were developed, and the classical theologies of Luther, Calvin, and Arminius, too, were couched in terms which to us now are several centuries old and which do not have ready reference to the conditions and problems of our day.

By contrast, we live in a time when even the most remote areas are rapidly coming under the influence of urban centers. We have passed through the Industrial Revolution and are now involved in a second or third scientific revolution. Whereas the problems of an earlier day were essentially problems of the relationship of an individ-

ual to other individuals, or the problem of the relation of a congregation to an ecclesiastical hierarchy, ours is a time in which life becomes increasingly impersonal. Our problems concern the relations of whole strata of society to others, of proper use of power in an essentially power-structured culture, the ethics of mass communication, the concern for meaning, direction and ethical responsibility in a time when the old guideposts are down and when the old relatively simple answers to relatively simple questions no longer suffice. The Christian claim is that man's fundamental problem remains the same; that man has been created by a God of love, has through the misuse of his own capacity to choose estranged himself from the Father by his sin, and now stands most deeply in need of forgiveness and reconciliation. If this historic claim of the Christian church is to have meaning for a twentieth century mind trained to think in twentieth century terms and presupposing a twentieth century frame of reference, we must face a tremendous task of reinterpretation of the faith in terms and figures which have meaning to such a mind. To this kind of task the scholarly members within the Christian community must set their attention.

V

CLOSELY ASSOCIATED with the need for interpretation and reinterpretation of the faith is the growing importance of learning the specialized skills of effective communication in the contemporary scene. This may well be a fourth contribution of the scholar to the church. Theological treatises (and prose articles such as this one!) are decreasingly effective at the present time. This may be partly because we are regaining understanding of the fact that there are many dimensions of human need and of the Christian witness to that need which cannot be completely expressed within the framework of rational argumentation. This is not to say that reasoned examination and statement no longer have a place. These are indispensable, but they are not exhaustive of Christian insight. There are dimensions of the

faith that are best expressed through artistic media such as drama, music, the graphic arts, sculpture, and the emerging artistic use of contemporary metals, plastics, and other materials. A part of this same need is to develop maturity and sophistication in the utilization of the mass media in communication such as motion pictures and television.

In all of these areas the Christian community, generally speaking, lags far behind in learning to make the Christian witness with an effectiveness that matches the achievements of the unchristian world. Where, for instance, is the Christian dramatist that can match an Arthur Miller or a Eugene O'Neill in identifying and developing the deep-reaching and persistent problems, fears and anxieties of the human heart? Because of our relative naivete about the use of mass communication we fail to achieve any effectiveness comparable to the real potentiality of the motion picture or television. Because we are more concerned about rushing on to teach our own particular moral homilies than about learning to respect art and to undertake to create something real about human life through its use, we fail to achieve real maturity in these media of expression. To these needs the scholar and teacher within the Christian community must direct his attention. In his work, and particularly in the work of the students he produces for the Christian community, must lie our hope for expression in the arts and effective appropriation of the mass media of communication.

MOST BASIC OF ALL of the contributions of the scholar in the life of the contemporary church is his capacity for tangible assistance in the church's need to be *relevant*. This is not the only problem facing the church, but it is fundamental.

For instance, the problem of church unity is a genuine one. Whether it is right and practical to hope for a time in which there may be a single monolithic Christian church is problematical. Nevertheless, no serious Christian can condone or fail to be distressed by petty, sectarian interests or by the ecclesiastical pretensions that divide the

body of Christ spiritually. Whether one church or ten, if we are to be Christians we must know a unity in Christ. The extent to which we fail to do this is a measure of our failure to be truly Christian. Yet, conceivably, spiritual disunity might be overcome. The body of Christ might be one, yet be an irrelevant body.

There are symptoms on every hand which suggest essential irrelevance of the church when seen in terms of its mission to be a reconciling community of love to its age. Its formal observances may not be speaking to the deep-lying needs of contemporary man. Its carefully wrought answers to human questions may be slanted toward the questions of earlier generations but not at all related to the questions contemporary man is asking. The scholar is not the only one whose services must be enlisted if the church is to be truly relevant to our time, but here again what the scholar has to give is one of the essential elements.

VI

The contributions of the Christian community to the life and work of the scholar are none the less significant than those the scholar has to give to that community.

A perceptive treatment of this theme is the little book by George A. Buttrick entitled *Biblical Thought and the Secular University*. With insight sharpened by the years of his ministry both in New York and on the Harvard campus, Dr. Buttrick identifies the greatest gifts of the community of faith to the scholar as faith, hope and love:

The faith that the cosmos is one and worthy of study . . . the faith that time is not a treadmill fate, but a straight line of purposeful change, faith that things are not merely things but hieroglyphs . . . faith that the body is precious . . . The paramount gift of faith is a realistic faith in God . . . Hope of redemption for education's failure . . . Hope in the confrontation of death. The word death here not only covers every scholar's death but the presumptive death of all life on the planet Earth . . .

"And the greatest of these is love" . . . The word college loses its original meaning, for in many an instance it is no longer a group of colleagues older and younger intent on wis-

dom: It more resembles a series of atomized departments, each department being seamed by academic rivalries. Meanwhile the student secretly asks if the professor cares about him, for he may seem to care as little as Jove on Mount Olympus; and the lonely professor asks if the student cares about him, though academic aloofness allows him no such admission. How does love spread? By a shared devotion to some light and love above our human ways, not by any platform exhortations to brotherhood or by any whipped-up sentiment. If we trust that we are accepted of God's love, we can accept one another in the same love. We can accept even ourselves.¹

Such faith, such hope and such love can raise new horizons about the scholarly task, bring back the sense of divine calling, and endow the entire enterprise with transcendent meaning. Here the Christian community has to give to the scholar a gift without which his task must sooner or later become not only thankless but meaningless. This condition is sharpened by the fact that we live in a time when, except as the scholar can contribute to technological achievement or economic prosperity, he is regarded as a visionary who has no important meaning to give to the workaday world of realistic and practical persons. As the scholar struggles against the perversity of the immature mind and against the vast wave of invincible ignorance which every year descends upon college and university campuses, he must believe that his task has meaning and will pay rewards beyond those which he can see in any immediate product. He must believe that he is dealing with values that have real worth. When one lives and moves and labors with a sense of divine calling, when one believes that the task of scholarship and of teaching may become an instrument in the purposes of God, one may then believe that he is not merely engaged in conveying scraps of information to resistant and none-too-capable minds; rather, one may believe that he is engaged with God in the task of preparing eternal souls for their struggle to become whole.

¹George A. Buttrick, *Biblical Thought and the Secular University*, Baton Rouge, La.: State University Press, 1960, pp. 56-62.

A FURTHER GIFT of the Christian community is an effective safeguard against the false security of specialized knowledge. Paradoxically, the very quest for truth may become a refuge to which one flees when fact becomes too difficult or unbearable. Man is forever building false securities around himself, to shield himself from confrontation with unpleasant reality, even to shield himself from confrontation with God, the only ultimate answer to the needs which propel him. For the academic specialist, his specialization may be that false refuge. It is very easy to feel in command of all the problems if one limits one's perspective to those questions in which one has specialized training. But when the Christian witness becomes effective in one's own life, a witness in which man is seen as eternally restless and insecure until he finds his rest and security in courageous dedication of himself to God, the artificial security created by immersion in one's specialty is dissipated.

The search for truth may not only be a false refuge from the realities of life; it may become idolatrous. Truth for its own sake is no more worthy of worship than is any other false God. Only the God who creates and teaches and calls man to judgment and gives himself in love for man's waywardness is worthy of worship. And only that truth which is held in humility and which increases one's sense of responsibility to persons in society under God is worthy of quest. All other claims to truth and all other search for truth is potentially destructive. In *Ape and Essence*, Aldous Huxley underscores this fact in a striking way. This is a story of events following a war of total destruction through the use of atomic and nuclear devices. The story proceeds with a series of flashbacks after the fashion of a screen story. Several of these flashbacks record events which occurred prior to the war and which help us to understand how the final destruction came about.

In one of these flashbacks all of the world is drawn up in two vast, utterly powerful and opposing armies. The armies differ only in the shades of their uniforms. There seems to be no essential difference in their

size or power. There are no principles at stake. Each side simply has felt that it must prepare for total destruction as a means of protection against the other side, its potential enemy. As one looks more closely one sees that each general staff is a group of baboons in uniform. Each general staff has its own Einstein squatting with a leash around his neck. At some imperceptible signal each general staff forces its Einstein to pull the levers and turn the wheels that release atomic and nuclear destruction upon all the earth. There is a brief period of explosion and fire and screaming, then all is still. The sky is lighted with a salmon-colored, eerie light, and pillars of smoke ascend. Standing erect here and there are parts of trees, nothing more. All the cities built through the ages of human history are desolate.

The baboons are all dead. Horribly disfigured by burns, the two Einsteins lie side by side under what remains of a flowering apple tree. Not far off a pressure tank is still oozing its Improved Glanders.

FIRST EINSTEIN

It's unjust, it isn't right . . .

SECOND EINSTEIN

We, who never did any harm to anybody;

FIRST EINSTEIN

We, who lived only for Truth.

NARRATOR

And that precisely is why you are dying in the murderous service of baboons. Pascal explained it all more than three hundred years ago. "We make an idol of truth; for truth without charity is not God, but his image and idol, which we must neither love nor worship." You lived for the worship of an idol. But, in the last analysis, the name of every idol is Moloch. So here you are, my friends, here you are.²

VII

FINALLY, the Christian community, more than any other social structure of which the scholar is a part, can help him to be aware of the fact that he too is a man standing in need of reconciliation with God. He too is a soul to be saved. He stands alongside all other men in need of confession, for givenness, and redemption.

If the church really is to render this

²Aldous Huxley, *Ape and Essence*, New York: Harper & Brothers, 1948, p. 53.

transcendent service to the scholar there are two insights it must master and appropriate. The first of these is the profundity of the need the scholar has for the Christian brotherhood. No man finds the love of God except through the intimate ministry of a community which itself knows the love of God. Of such a community the scholar stands in special need. His professional task is one in which there is a large element of the solitary. The more superficial experiences of social life are often eliminated from his experience by the discipline of research and preparation. It is difficult many times for him to find intellectual companionship. Aware of it or not, more and more his problem becomes the problem of an essentially lonely person deeply in need of companionship at the more profound levels of his life. The Christian community may not be able to offer him intellectual companionship at the level of his competence in research. It must not offer him merely

the superficial "fellowship" of the typical church dinner. With this he will be justly impatient. When the church is truly the Christian community of love, it can offer him companionship in terms of his deep needs as a person whose life must find fulfillment in community.

A second understanding which the church must master if it is to be the community of salvation for the scholar is simply that he *is* a scholar and teacher. The community that mistakes credulity for faith, which despises the trained mind, which is suspicious of the objective search for facts, and which refuses to allow its common life to be enriched by the contributions of scholarship cannot be the means of salvation for the scholar. If his soul is to be saved it must be the soul of a teacher and scholar that is saved. The Christian community must be a community of acceptance in which all men are enabled to be their full selves, to achieve fulfillment of *their* calling under God.

This research report from England is one of the most important articles we have published. It supports the thesis that the primary instrument in communicating religious attitudes and beliefs is the community life, the fellowship and worship of the church as the child experiences it.

The Religious Concepts of Adolescents

Kenneth E. Hyde

Institute of Education, University of Birmingham, England

SURPRISINGLY LITTLE attention has been paid to the growth of religious concepts in childhood and adolescence. However much purely verbal methods of teaching are distrusted, understanding of religious truth can only be adequate when religious vocabulary is related to correct religious concepts. If terms are improperly understood, erroneous and unrelated ideas may be coupled with them, or else meanings remain fluid, so that a concept may change in its range from sentence to sentence.¹ What, for example,

are the strange ideas that a child may think if the difficult word "humility" is understood to mean "be humiliated"? Yet, as will be shown, such confusion is common. However, before the present study is described, reference must first be made to two earlier inquiries.

I. PREVIOUS STUDIES

Children's religious concepts were studied by Bose, whose results were published in this journal.² Bose constructed a multiple-choice test with five responses possible to

¹Heinz Werner and Edith Kaplan, "Development of Word Meaning through Verbal Context," *The Journal of Psychology*, 1950, 29, 251-257.

²Roy G. Bose, "Religious Concepts of Children," *RELIGIOUS EDUCATION*, 24, 831-837.

each of sixty items, basing the responses on the free associations of a large group of children to the words he used. The test was administered to almost 2,000 children between the ages of 8 and 12 in 22 church schools, and the results showed that "children had formed very few definitely wrong ideas Vagueness and confusion as to the meaning of 'cue' words and phrases are outstanding characteristics of the responses made by the children which shows a lack of training and experience regarding the life-situations summed up in these terms. The junior children seemed to understand the terms as well as the seniors in the majority of cases."

The last sentence quoted is noteworthy. One might ask in what other subject are the concepts of 12 year old children of normal intelligence no more advanced than those of 8-year-olds? Yet a similar finding was made by a very different investigation. McDowell undertook a painstaking research into the ability of children in American Roman Catholic schools to understand the conceptual significance of the ideas of God that are taught in the Roman catechism.³ He also studied first the explanations offered by a large number of children, whom he interviewed over a period, and used their ideas as the basis of a rigorous test of more than 300 items. No brief summary can do justice to his work; he cites many illustrations of misconceptions, erroneous and illogical ideas which persist despite formal training, and are not displaced by more mature concepts with increasing age. But in general he found that there was a regular improvement in the understanding of many ideas from a fairly early age continuing to adolescence. But this learning process, as he measured it, seemed to stop in the upper grades, so that he commented "there is obviously a great deal of room for improved learning at secondary school level." In fact, the mean scores of children in the top grades showed no increase over those of the two previous years, and something like half

of the test items were still wrongly answered.

Despite the excellence of his exploration, McDowell did not pursue this issue. In this type of inquiry it is always dangerous to pay attention only to mean scores of groups; the extent of the scatter, the Standard Deviation, must also be observed. There is no doubt that mean scores of groups of children in mid-adolescence on tests of religious concepts are associated with a substantial scatter; with some children high scores are achieved. The question that must be posed is "Under what conditions does conceptual development continue into adolescence?"

It was therefore decided that two distinct concept tests should be formulated, and that achievement on these tests should be related to a number of other factors likely to influence results.

II. CONSTRUCTING THE TEST BATTERY

THE PATTERN of religious behavior in England varies considerably from family to family, as well as between different sociological stratifications, and nowhere is church attendance found to approach the American level.⁴ English studies of the religious behavior of groups of children had given conflicting results. A new attempt was therefore made to determine the extent of religious involvement of children between the ages of 11 and 18 by asking them (anonymously) to give information about the frequency of their attendance at church, Sunday school, or Bible class, and about such related topics as private prayer and Bible reading, and the extent to which they regarded themselves as "religious." Careful analysis of several thousand completed questionnaires has shown that the great majority of children give consistent answers that appear to be honest, although, as with adults, there is a tendency in questions about behavior which appear to have prestige with the questioner to give a slight over-rating in the answer.

³J. B. McDowell, *The Development of the Idea of God in the Catholic Child*. Washington: Catholic University Press, 1952.

⁴M. Argyle, *Religious Behaviour*. London, 1958, 35 ff.

Side by side with the behavioral questions, a new attitude scale was developed using statements likely to be relevant to English children of average ability; Scalogram analysis disclosed six sub-scales which have been combined to give a test instrument of considerable statistical reliability. (Test reliability calculated by comparison of responses to "odd" and "even" items with 500 children lay between .946 and .960, according to the method of calculation employed).⁵

Finally, two concept tests were developed, each based on the free written answers of 500 children to questions designed to elucidate the content of their religious ideas. The first of these tests was in some ways similar to McDowell's, although much shorter, in consisting of thirty statements to be ticked as either "true" or "false". Unlike McDowell's test, the statements related to all three persons of the Trinity. The test was prepared from the independent assessments of a panel of theologians and educationists of a considerable number of statements found to be representative of the ideas of children in the range of age and ability to be tested. Typical items are:

- God created the world and the stars.
- God is like a father whom we should always obey.
- Jesus was just a normal man, but very religious and unselfish.
- Jesus was no ordinary person.
- The Holy Spirit means the presence of God with us at all times.
- The Holy Spirit is the spirit of someone holy, like a saint.

The second concept test, not unlike that used by Bose, comprised a series of multiple-choice questions about the best description of twenty religious words, and was similarly constructed on the basis of independent assessments of many phrases used by children in the first instance. Two typical items are:

- The Church
 1. The house of God.
 2. All the Christians throughout the world.

⁵The attitude scale will shortly be published, but sample copies may be secured from the author.

3. A group of people who gather together to pray.
 4. The people that govern and maintain the Christian religion.
 5. A place to worship God.
- Faith
1. Believing in God and putting your whole trust in him.
 2. Belief that God will protect you in danger.
 3. An outward visible sign of an inward spiritual grace.
 4. Believing wholly in the teaching of Jesus and his commandments.
 5. Holding fast to what is right, whatever comes along.

These tests were validated and refined by repeated use, and a detailed analysis of responses made to them was carried out.

III. THE RESULTS

The test battery, having been validated, was administered to rather more than 2,000 boys and girls between the ages of 11 and 18, in four separate state schools. The schools were selected as representative of good schools in the region; in each of them the head teacher was known to be deeply concerned for the religious values of the school, and the normal religious instruction, which is part of the English educational system, was known to be given by a competent specialist. Further, the schools were all situated in areas where parents were likely to be skilled artisans or white-collar workers. Thus, in the schools selected, the conditions under which religious education was given tended to be more favorable than usual. This was important, since any deficiencies in learning could not properly be regarded as the consequence of poor teaching or of bad environmental conditions.

IV. RELIGIOUS BEHAVIOR

Without exception, the pattern of religious behavior described by Argyle⁶ was found to operate, within the prescribed age-range. Girls proved to be more active than boys in church attendance and at Sunday school or Bible class; they tended to read the Bible with greater regularity, and more of them prayed frequently. A greater proportion of girls regarded themselves as "re-

⁶*Ibid.*

ligious". Such religious habits as these tended to be discarded with increasing age, but once more, this trend was more pronounced with boys than with girls. In particular, it was found that children who attended church with moderate regularity were almost always scoring more significantly on other tests of behavior than those who attended church "seldom" or "never".

V. RELIGIOUS ATTITUDES

The first examination of the attitude scores of the children showed a very confused situation, in which no clear pattern of change could be seen between one age-group and another. But since church attendance had emerged as a significant behavioral factor, attitude change was examined in relation to church attendance as well as to age and sex, by dividing each single age-group of boys and of girls into the two groups of those attending church with some regularity, and those not doing so. At once the pattern became clear. The attitude scores of children who attend church on the scales of attitude to religion and attitude to the church do not change greatly between the ages of 11 and 18, although a substantial scatter of scores, seen in a large Standard Deviation, is a warning that considerable individual difference may occur even though group scores remain steady. Boys differ slightly from girls in this group, in that there is with them a slight, but statistically significant decline in the mean attitude score with increasing age. In the groups who do not attend church there is a very marked decline in group scores with increasing age, and there is no difference here between boys and girls. Once more, a wide scatter indicates substantial individual differences, as would be expected.

When these attitude scores are compared with the behavior pattern it is quite obvious that the tests are showing adolescence to be a period of choice, in which children are taking sides and making up their minds either to accept a religious philosophy or else to ignore it. There is little indication in those tested that this choice tends to take place at any one particular age; a question

about changes in interest in religion reveals that those with positive attitudes and behavior profess always to become more interested throughout this period.

VI. THE IMAGE OF GOD

In view of the studies of Bose and McDowell mentioned earlier, it came as no surprise to find little indication of an increase of mean scores with age, when all the children in one age-group are reckoned together. But once more, when the simple distinction is applied between the children who attend church and those who do not, then a clear pattern emerges. Church-going children, both boys and girls, tend to retain the same score throughout the age-range tested, although boys show a slight, but significant decrease in mean scores with increasing age, while girls show a very slight increase. Both boys and girls who do not attend church show a very pronounced drop in scores with increase in age. Thus, the mean score of all children in the 11-12 years-old group is 21.1 (out of a maximum of 30.0) with standard deviation 3.16. But with the older children the mean scores and standard deviations are as follows:

Church-going boys (age 17)	19.1	(4.81)
Church-going girls	22.4	(5.28)
Non-church-going boys	16.2	(4.98)
Non-church-going girls	17.2	(5.42)

When the responses of children to different items and groups of items are more closely examined, it is found that the proportionate drop in score for the lower-scoring groups is greater when concerned with ideas of Jesus than with ideas of God the Father, and greatest of all when concerned with ideas of the Holy Spirit.

IT IS IMPOSSIBLE to describe in a brief article all that emerges from a more detailed study of the thirty individual items of this test and the responses they attract, but a few comments can be made. Crudely anthropomorphic ideas were almost completely rejected by all children, although about 40% of all children of 11 still agree that "God is some-one like us, with a body." The idea of God as creator, which ultimately is rejected by half the non-church-going girls

and three quarters of the non-church-going boys, is always endorsed by at least 90% of the church-going girls, but never by more than 75% of the church-going boys age 14 or over. That "God is like a father, whom we should always obey" finds less acceptance with older children, although the great majority of younger ones agree with it. Girls accept it rather than boys, church-goers rather than non-church-goers.

In several statements about Jesus, e.g., "Jesus was God's son, sent to tell the people about God" only the bulk of the church-going girls remain firmly orthodox, while little more than 20% of the non-church-going boys agree. A similar pattern is to be found in many of the statements about the Holy Spirit, e.g., "The Holy Spirit cannot exist, for there are no such things as spirits." Here, 90% of the church-going girls, and 80% of the boys remain orthodox, whereas among the boys and girls who do not go to church little more than half disagree.

When the total response pattern is compared with that of the attitude scores, either numerically or graphically, it at once becomes clear that this test of ideas of God behaves in precisely the same way as the attitude scales. It can be stated with complete confidence that the image of God, insofar as it is in agreement with the most widely held Christian doctrines, is very largely dominated by children's religious attitudes. A great deal of verbal assent to orthodox statements is given by the age of 11, but with the passing of the years comes a greater understanding of the implication of the familiar words, so that the emerging idea is accepted or rejected not on a rational basis of conceptual understanding, but according to basic religious attitudes.

VII. GENERAL RELIGIOUS CONCEPTS

WHEN THE CONCEPT test was being constructed from selected typical descriptions of religious words made by children, it was at once obvious that many children held confused ideas with only partial accuracy, as Bose's study had earlier held. The final test results, as with the previous test, only

became significant when responses of church-going children were separated from those of non-church-going children. The general pattern which then emerges is that concepts continue to improve with age, with church-going children, and girls score significantly better than boys. But with non-church-going children, no conceptual growth appears to take place and in the test older children do not do better than younger children. More accurately, older girls score slightly higher than younger girls in the age-range tested, but older boys score slightly lower than younger boys. The substantial scatter allows for considerable individual deviation from this observation, but of the mean scores of the groups as a whole the trend is perfectly clear. It must be recalled that since over 2,000 children were tested these groups are by no means small, but approximate to almost 100 children each, for boys or girls, for each age-range of one year, for both church-going and non-church-going children.

Responses to some individual items merit brief mention. A majority of older children recognise the church as "all the Christians throughout the world" but of all children tested, more prefer the religious-sounding phrase "the house of God". "Faith" seems to be understood by a majority of children at all ages tested, who recognise it to be "believing in God and putting your whole trust in him." "Grace" is a much more difficult term, and differentiates very clearly at all ages, especially between the church-going girls on one hand, who always have more than 50% correct responses and the non-church-going boys on the other hand, who only have one group scoring more than 40% correct responses. "Humility" also proves a term which differentiates considerably, and also shows marked improvement with age; more than one child in ten makes no attempt to answer this item, and twice that number think that it means either "a feeling of anger when you are laughed at" or "when you are made to look small". Perhaps lack of insight into the meaning of humility is a comment on the age in which we live!

When the question of the effect of mental ability is raised, analysis of test results gives an interesting answer. Little difference in test results can be observed between comparable groups of the same age with children of I.Q. 90 or over. (This is a group score, not the mean of individual scores.) But children in forms whose group I.Q. is less than 90 are seen at once to do less well than the others, and greater retardation shows proportionately diminished scoring. It might well be argued on the basis of this result that much of our present presentation of religious material is adequate for children of near-average and above-average ability, but it is inadequate for most children seriously below average ability. How little in fact is known of satisfactory ways of giving religious teaching to really retarded children!

VIII. CONCLUSIONS

The test program here briefly described, and now being repeated and related to numerous teaching situations, makes clear the importance of involvement in the worship and fellowship of the church for the religious development of adolescent children. *Theologically, as well as educationally, it must be maintained that the primary instrument in communicating these religious attitudes without which religious learning has been shown to be limited and difficult, is the community life, the fellowship and the worship of the local church as the child experiences it.* Without this experience positive religious attitudes do not mature, and religious concepts are not clearly formed. For these children, inadequate and confused ideas persist into adult life, when the task of re-education is even more difficult.

"Education is committed to the uncommitted study of human commitments," says the author, in this empirical approach to —

THE TEACHING OF ETHICAL CONCEPTS AND CONDUCT IN JEWISH SCHOOLS

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Concepts and Conduct

TEACHING CONCEPTS without conduct is dead; teaching conduct without concepts is to perpetuate the unexamined life. Human experience is compounded of action and deliberation, and education is concerned with their more perfect union, not their compartmentalization.

Yet, to do justice to the methodological problem they need to be considered both separately and jointly.

The Latin roots are helpful in clarifying their relationships. *Concipere* means "to take into oneself," "to take in." This implies keeping in, holding back, storing up, putting on shelf, for use or for oblivion. *Conducere* on the other hand means "to lead

somewhere together, to escort." This implies leading someone more safely to his destination or leading oneself to one's own destination.

Concepts may be taken along. They are the cargo. *Conduct* is the taking along in a desired direction, in a preferred manner, in a chosen style. Concepts are effects, products, conclusions. Conduct is production, the process of creating varieties of effects, products, outcomes, including concepts. Stated differently, in the beginning God created conduct: "In the beginning created God," which is another way of saying, "in the beginning was the creative act, the act of creation, the creative conduct" and it was followed by the creative concept, *elohim*, God.

From creative conduct emerges the creative concept. Conduct is the matrix of concepts, both their origin and their consummation.

Once in existence, concepts may become independent of conduct — independent to the point of clean break and irrelevance or independent to the point of severe criticism of conduct or independent to the point of conduct control.

It is because of their abstractness, their withdrawal from conduct, that concepts are precious tools for education as preparatory to irrevocable act. It is because of their abstractness that concepts require, to be intelligible, reconcretization through the things and doings to which they refer. In teaching, concept and conduct forever need to be re-assembled, not mechanically but organically, both gaining in excellence, both yielding their most precious by-product, the learner's growth.

Concepts permit us to hold conduct at arm's length, to postpone action, to declare a sabbatical and a jubilee to immediate, thoughtless doing, to impulsive saltos into the seething flux of events. Concepts permit us to examine the consequences of the fatal step before it is taken. They permit us to choose, shelve, reject, courses of conduct with fuller awareness of possible results. Concepts are conditions of freedom from impulse, from the tyranny, the irretrievability, the irredeemability of the committed act. Concepts are corrigible, without cost, before fatalities. But their ultimate correction is conduct.

Conduct is the redemption of concepts from futility. Conduct is the reconstruction of events in the light of concepts. Conduct is the transcendence of concept in the realm of conditions and means, concept is the transcendence of conduct in the realm of ends and promise. The thinking spells are the breathing spells of human freedom. The doing spurts are our self-exposure to the elements. In them our freedom is entrusted to the strength of our ideas and is diminished or enlarged by their brittleness or their truth.

Teaching Ethical Concepts

Ethical concepts are concepts and their teaching does not differ from the teaching of scientific, artistic or technical concepts. As concepts, the idea of *the good*, which is *the ethical concept*, cannot be taught differently from the idea of *the true*, which is *the scientific concept* — and from the idea of *the beautiful*, which is *the aesthetic concept*.

How do we teach concepts?

Consider the concept "hat." We study it by (1) seeing, touching, manipulating the object; (2) using it in the manner appropriate to its design and function; (3) examining its materials, durability, appearance, suitability; (4) reading about it, observing others in relation to it, seeing movies about varieties of it in many lands, periods, peoples, hearing its names in other dialects and tongues; (5) viewing its many forms and uses: helmets, tiaras, crowns, Cardinal's hats, Easter bonnets, Storm Trooper caps, kefiyahs, turbans, kipposh, shtraimlach, KKK hoods; (6) buying hats; (7) finally, making hats of various types, for various occasions and submitting our products to the judgment of our contemporaries.¹

Consider, on the artistic rather than the scientific side, the concepts "drama" and "dramatic." In teaching them, shall we not proceed in quite similar fashion, from superficial familiarity to refined production of original creations? Are not the following activities essentials of our most advanced methodology of teaching? (1) Toying with the words, translating them into other words, applying synonyms, antonyms, checking the Greek meaning; (2) enacting a sociodrama, a little scene which, we vaguely guess, may be dramatic; (3) observing and reporting a natural event of elemental force; (4) reliving a social clash; (5) analyzing the qualities of events that merit the title "dramatic," in music, opera, stage play, oratory, architecture, presidential inaugurations, religious services, scientific laboratory, the principal's office; (6) finally, producing a drama ourselves and (7) subjecting it to informed criticism and improvement.

¹Cf. John Dewey, *Democracy and Education* (New York: Macmillan, 1916), p. 18.

The methodology of teaching ethical concepts, in precisely the same fashion, moves from conduct to concept to refined conduct and refined concept. For purposes of instruction, ethical concept-conduct does not differ from scientific or artistic concept-conduct, merely because it is not an hypothesis about the kind of energy this nucleus may yield or about the kind of sonata which may be liberated from that piano. Ethical concept-conduct joins its counterparts in educational methodology, although it is concerned with queries not of nature's pre-personal and impersonal relations but of society's interpersonal and intrapersonal relations.

In all three cases the methodology is one.² It is the methodology of applying available and manageable conduct-concept situations to the multiplication, clarification, and refinement of concepts and of conduct, of decisive, productive thoughts and decisive, redemptive works.

Consider the concept "compassion" or "selfless love." It means, "there is more of me because of you. Your being you enlarges me and, therefore, is part of me. Your world is part of my share, just as my world is part of your share. I am not merely with you but I am of you. In fact, your God is my God. Therefore, dear blind Samson, let my eyes see for you and let my hand lead you to the pillar of the Philistine temple and may your life be fulfilled in a mighty redemptive act."

Shall we not teach the concept-conduct "compassion" like any other, with that combination of doing and thinking, doing better and thinking clearer, that union of conceiving and conducting which is educating, that process of experiencing and conceptualizing which is growth in act, in intellect, in vision, and in character?

IN THE JEWISH school on all levels, "compassion" should be taught, in the context of sustained inquiry into the nature and the direction of Jewish civilization, by (1) play-

ing it, acting it, dramatizing it; (2) remembering instances from life and history, exchanging opinions informally; (3) tracing its abuse and perversion in, say, the exposure of infants and the aged in some cultures; (4) investigating its violation by inquisitions operating "in the name of love"; (5) following its expression in the lives of saints and martyrs and heroes and firemen and lifeguards and medical men and motorists and the shoemaker around the corner; (6) discovering its forms in literature, the fine arts, politics, religion, science, the relations between men and women and children; (7) marching with it into the battle fields and the extermination camps; (8) finally, fashioning it in words, in wax, in color, in tone, in tender gesture, in daily association.

Again, the methodology of teaching ethical conduct-concepts is the methodology of teaching as such. It moves from act to art, from experience to meaning, from situation and activity and babbling of tongues and much commotion to closer examination, analysis, critique, comparison of alternatives, testing of consequences in idea and in action to greater intelligence and greater freedom.

Teaching Ethics — Ethically

As far as the school is concerned — Jewish, Christian, Moslem, Asian, American — the teaching of ethical concepts and conduct is essentially a matter of leading learners to achieve freedom from ethical unawareness and insensitivity and to achieve freedom for ethical intelligence and ethical love. Ralph W. Tyler, director of the Center for Advanced Study in the Behavioral Sciences, has pointed out that

The school has built a tradition commonly recognized and respected in the community. This tradition includes such elements as impartiality, objectivity, and concern for human values. These are very important characteristics not possessed in equal degree by other social institutions. The kinds of jobs the school undertakes should primarily be those which depend upon these characteristics, since they provide for unique contributions.³

²Cf. Jesse H. Ziegler, "Psychology of Religion and Religious Education," *Religious Education — A Comprehensive Survey*, edited by Marvin J. Taylor (New York: Abingdon Press, 1960) [hereafter REACS], p. 41.

³Ralph W. Tyler, "Educational Objectives of American Democracy," *The Nation's Children*, edited by Eli Ginzberg (New York: Columbia University Press, 1960), vol. 2, p. 78.

The school as school must neither assume nor seek to impose an ethics as fixed, ready-to-be-read, ready-to-be-followed. By the same token, the school as school must neither assume nor seek to impose a politics as fixed, final, ultimate, ready-to-be handed down and obeyed; a science, an art, a philosophy, a religion, a personality ideal as finished, complete, closed, lid-down patterns existing in a Platonic realm of ideal existences, in an Aristotelian realm of pure form.

For the school as such — and this, of course, includes the Jewish school as school (as distinct from, say, the junior congregation) — is established to help children, adolescents, and adults to become intelligent about ethics — including Jewish ethics — and hence to become intelligently ethical and ethically intelligent.

All consideration of instruction in ethics must be mindful of the ethics in instruction, of the ethics binding the school as school. This ethics of education as such prescribes that, in any field whatsoever, education be the liberation of thought, emotion, and conduct from thought, emotion, and conduct for thought, emotion, and conduct on a level which more fully reveals the humanity of man.

To teach ethics is to liberate us from unexamined ethics for the creation and elaboration of an examined and more defensible ethics.

I INSIST that as far as the school is concerned ethical propositions are experimental propositions relating to conduct. To help learners in awakening from intellectual and emotional slumbers about them and to go on toward newer and improved propositions is the educational function.

Eight eminent educational leaders formulated this point vigorously and incisively:

Perhaps the most strategic of spiritual aims or values is the shaping of such a selfhood — such a mind and character — as is adequate to freedom of choice. Such a degree of selfhood is an achievement over and beyond the initial achieving of ordinary selfhood. To become free to choose . . . means building the habits (1) of acting on thinking (and not on mere impulse), (2) of holding the mind in suspense until a critical choice can be

achieved, (3) of foreseeing consequences (based on accumulated experiences thoughtfully appraised), (4) of weighing sets of possible consequences against each other, (5) of acting out the choice decided upon. . . . To build such a character is indeed an achievement — a never ending task. It means the progressive elimination of prejudice, for prejudice exactly means that some prior decision now holds blindly. . . . It means, in fact, doing everything possible to give free play to intelligence so that this can decide, on merit and nothing else, what is to be done.⁴

Clearly, there is an unethical way to teaching ethics. There is an idolatrous way to ethics.

The idolatrous way in education is the use of education for the purpose of closing the mind, the emotions, and conduct to alternatives, to conflicting evidence, to unprecedented possibilities under freedom.⁵ It is placing the lid on thought and feeling. Wherever this purpose is present education is corrupted — whether through crude imposition by rod and by wrath or through subtle manipulation and fine psychological intervention or "hidden persuaders." The founding fathers of Jewish religion sensed the idolatrous nature of such maneuvers when they refused to sanction belief in man's predetermined will or conscience-clock set in advance of choice.

Educational methodology is not free to use the sophisticated schemes of "brainwashing," because education is the "dirtying" of the brain, not with myth and fiction, but with the most reliable evidence and the soundest possible method of verification. Education is neither drug nor opiate nor weapon nor the construction of computers with solutions stored, problems fed, answers extracted. Education is not the purge of mind from men but rather their enlistment in the battle with the purge.

Wherein lies the anti-idolatrous, the religious, quality of teaching? In the act of removing the lid, the iron or silken curtain,

⁴*The Public Schools and Spiritual Values*, Seventh Yearbook of the John Dewey Society, edited by John S. Brubacher (New York: Harper & Brothers, 1944), p. 46.

⁵See A. S. Neill, *Summerhill — A Radical Approach to Child Rearing* (New York: Hart Publishing Co., 1960).

the sandman's sand, and in denying assent to restrictions or inquiry.

John Dewey observed that "there is . . . a prevalent notion that values are already well known and that all which is lacking is the will to cultivate them in the order of their worth. In fact the most profound lack is not the will to act upon goods already known but the will to know what they are."⁶ Dewey advocated the introduction of experimental method into man's concern for standards and principles. With this introduction, "all tenets and creeds about good and goods would be recognized as hypotheses. . . . They would lose all pretence of finality — the ulterior source of dogmatism. . . . The change would do away with the intolerance and fanaticism that attend the notion that beliefs and judgments are capable of inherent truth and authority. . . . Any belief as such is tentative, hypothetical. . . . It should be the last thing in the world to be picked up casually and then clung to rigidly." The same attention should go into its making that goes into the making of precision instruments. For "a moral law, like a law in physics, is not something to swear by and stick to at all hazards; it is a formula of the way to respond when specified conditions present themselves."⁷ "The formation," Dewey taught, "of a cultivated and effectively operative good judgment or taste with respect to what is esthetically admirable, intellectually acceptable and morally approvable is the supreme task set to human beings by the incidents of experience."⁸

TO TEACH ETHICS ethically, then, is to teach ethics as experiments in idea and in forms of human association — experiments to be conducted with passionate concern for the more valid outcome, with courage to discard and with courage to adopt, to modify, and to advocate the better, the truer, and the more beautiful.

For, in the last analysis, the commitment of the school as school is to nothing but the

liberation of human intelligence, which at the same time, is human love. Defining a university, Charles S. Peirce wrote in 1900: "Logical analysis shows that reasonableness consists in association, assimilation, generalization, the bringing of items together into an organic whole. . . . In the emotional sphere this tendency towards union appears as Love; so that the Law of Love and the Law of Reason are quite at one."⁹

Nor must we lose sight of the fact that the school as school is concerned with what Gardner and Lois Murphy call "The Child as Potential":

We may be concerned with [the child's] potential as a member of a community that may be different from the one in which he is growing up. This includes his potential contribution to the solutions of the staggering problems which confront this rising generation, his potential as a clear, honest, courageous analyst of the issues which will confront him in domestic and international relations, and himself as a potential component and creative shaper of a democratic society gradually outgrowing injustices and self-contradictions.¹⁰

Furthermore,

we are interested in his fulfillment as contributor to the destiny of American life — contributor in biological terms as parent, ultimately ancestor, with the personality riches of wide and freely emancipated potentialities which belong to each person, and free contributor toward the cultural trends which have long-range viability and promise in a maturing democratic society.¹¹

Jewish Ethical Concepts and Educational Ethics

What are some basic Jewish ethical concepts? Do they conflict with the essential function of the school as school?

The following three paragraphs from one of the eighteenth-century ethical wills, published by Israel Abrahams in his collection of such documents written by simple Jews for their own children, are instructive:

⁹*Values in a Universe of Chance: Selected Writings of Charles S. Peirce*, edited by Philip P. Wiener (Stanford, Cal.: Stanford University Press, 1958), p. 332.

¹⁰Gardner Murphy and Lois Barclay Murphy, "The Child as Potential," *The Nation's Children*, vol. 2, pp. 208-209.

¹¹*Ibid.*, p. 209.

⁶John Dewey, *The Quest for Certainty* (New York: Minton, Balch & Co., 1929 [Capricorn Books Edition 1960], p. 268.

⁷*Ibid.*, pp. 277 f.

⁸*Ibid.*, p. 262.

To be at peace with the world, with Jew and Gentile, must be your foremost aim in this terrestrial life. Contend with no man. In the first instance, your home must be the abode of quietude and happiness; no harsh word must be heard there, but over all must reign love, amity, modesty, and a spirit of gentleness and reverence.

This spirit must not end with the home, however. In your dealings with the world you must allow neither money nor ambition to disturb you. Forego your rights; envy no man. For the main thing is peace, peace with the whole world.

Show all men every possible respect; deal with them in the finest integrity and faithfulness. For Habakkuk summed up the whole Law in one sentence: "The righteous shall live by his faith."¹²

Solomon Schechter in *Some Aspects of Rabbinic Theology* discussed "The Law of Holiness and the Law of Goodness." Holiness is a composite of characteristics. It is ascribed to God and hence is to be imitated. But how is it to be imitated? In four respects, God must *not* be imitated: (1) In his jealousy; (2) his revenge; (3) his exaltation; (4) and his acting in devious ways.¹³

Obviously, in imitating God himself we must exercise both our intelligence and our love, for they are our only reliable powers and guides, both in matters of the nature of nature and in matters of the nature of God. We require a selective, an intelligent, *imitatio Dei*.

Returning to Schechter and the ancient rabbis whom he cites, the manifestation of God-likeness or holiness is found in mercy, in separation from the basic evils of idolatry, adultery, and bloodshed. It is also found in *hasiduth* or saintliness which rises above the Law and requires self-sanctification even in that which is permitted. For example, "Thou shalt not kill" now means not simply the prohibition to commit actual murder. Now it means that it is forbidden to shame a man in public, which causes his blood to leave his face.

Again, it must be made clear that in school the study of holiness and saintliness

must not be lid-down imposition. They need to be studied as applications of and channels for the release of intelligence and love. And while past examples are precious as examples, current conditions and future desirabilities under love should activate our learners' creative powers in the exercise of both *imitatio* and invention.

Slavery, for example, was acceptable to Maimonides, medieval Jewry's greatest thinker, as it was to Thomas Aquinas, perhaps the greatest of all scholastics. It is irrevocably unacceptable to us and no vehicle at all for the exercise of compassion. Yet Maimonides' application of principles of love and reason to the treatment even of Canaanite slaves deserves close study:

A master must not shame a slave whether by blows or by words — Scripture assigned them to slavery, not to shame. And he must not shout at him or show excessive anger but should speak to him quietly and listen to what he has to say.

In support, he adduces Job who took pride in not having despised the pleadings of his slaves (Job 31:13,15).¹⁴

Obviously, our schools of today and of tomorrow must release intelligent love through other media and materials and in other forms. To us enslavement, to remain with this example, must come to include the enslavement of the mind by a fanatical holding on to ideas, such as the distrust of the mind, which are obsolete. To us, enslavement must come to mean the subtle brainwashing and psychologizing into a fanatical parochial loyalty to institutions, leaders, ideologies, and theologies.¹⁵

Professor Mordecai M. Kaplan, perhaps the foremost Jewish theologian of our century, has summarized the basic values of Jewish religion under these nine headings: (1) Spiritual Selection; (2) Faith; (3) Hope; (4) Patience; (5) Humility; (6) Inner Freedom; (7) Thankfulness; (8) Justice; (9) Love which is creative, re-

¹²Hebrew Ethical Wills, selected and edited by Israel Abrahams (Philadelphia: Jewish Publication Society of America, 1926), Part II, pp. 344-345.

¹³S. Schechter, *Some Aspects of Rabbinic Theology* (New York: Macmillan, 1910), ch. xiii.

¹⁴Maimonides, *Hilkoth abadim* in *Mishneh Torah*.

¹⁵For an example of the position against which criticism is here directed see D. Campbell Wyckoff's essay "The Curriculum and the Church School," *REACS*, pp. 100, 102.

demptive forgiveness.¹⁶ He teaches that "Jewish religion should articulate, and urge upon us, those values which would impel us to utilize our abilities and opportunities both for our own salvation and for that of our fellowmen."¹⁷

All of these values, I suggest, are at once end-points, results of experience, tradition, and study, and starting points, projections, hypotheses for testing in action. It is the responsibility of Jewish education as education to take them precisely as such — as conclusions from earlier Jewish experience and learning and as dawn-points, overtures, gateways, to new Jewish experience. It is the school's job to inquire into them, master them, refine them, test them, transcend them.

NO JEWISH SCHOOL does justice to its ethical obligation when it fails to open to inquiry what Rabbi Charles E. Shulman identifies as "The Advantages of Being a Jew." He lists the following:

(1) The advantage in living dangerously. Jews historically persisted in the face of great dangers. Hence they are conditioned to seek improvement and to taking risks in the search. "It is no accident that the Jew has been in the forefront of the exploration of the mind and spirit in western civilization."

(2) The advantage of moral courage and inner freedom. "Where Jews live there is apt to be ferment, scientific progress, high living standards, and struggle against despotism and corruption. . . . Where Jews live one is apt to find rebellion against stagnation and the urge to enjoy the fruits of the earth in freedom."

(3) The advantage of not being subject to mass hysteria, since the Jew has often been a victim of it.

(4) A sense of humor, blended of sophistication, realism, skepticism, in the face of "confident assumptions of more powerful men."

(5) A sense of history composed of both patience and Messianic hope.¹⁸

To make these advantages available to

the young and the old is a responsibility of the Jewish school which strives to attain equalization of educational opportunities and advantages. But, again, they are advantages with the lid off, joining inquiry to certainty, daring to caution, fury to patience, despair to laughter, and revolution to compassion. There can be little doubt that it is the Jewish school in Israel which can make these advantages most fully available to its learners.

Commitment — Second Thoughts

Jewish and non-Jewish educators and religionists have often, in recent years, been challenged to be "committed," "have commitment," teach "commitment," almost breathe, walk and dwell in "commitment."

Two reform rabbis, writing in the *Central Conference of American Rabbis Year Book* of 1959, call for "commitment."

Rabbi Jay R. Brickman of Milwaukee, Wisconsin, declared:

The child is most responsive to prayer, ritual, and religious dogma in the kindergarten and lower primary grades. A skeptical apparatus begins to set in at the age of eight. Failure to indoctrinate prior to this time may result in a competent Jewish scholar, but rarely a dedicated and committed Jew.¹⁹

Rabbi Joachim Prinz of Newark, New Jersey, President of the American Jewish Congress, concludes his discussion of "Who is a Jew?" with this statement:

Nationalism without some form of commitment has no contribution to make to the creative continuity of Judaism. It is therefore commitment that we are after We strive for the fullest possible commitment. Nobody should be permitted to be looked upon as leading a meaningful Jewish life without the minimum commitment of Jewish knowledge and education. . . . [B]elonging is only a beginning, and . . . commitment, belief, and meaning are the real goals.²⁰

Professor Gerard S. Sloyan of the Catholic University of America has this to say: "For the Catholic, the end term of religious edu-

¹⁶Mordecai M. Kaplan, *The Future of the American Jew* (New York: Macmillan, 1948), ch. xv. Reprinted as *Basic Values in Jewish Religion* (New York: Reconstructionist Press, 1957).

¹⁷*Future*, p. 246.

¹⁸Charles E. Shulman, *What It Means to Be a Jew* (New York: Crown, 1960), pp. 21-25.

¹⁹*Central Conference of American Rabbis Year Book*, edited by Sidney L. Regner, vol. lxix (1959), p. 160.

²⁰*Ibid.*, p. 256.

cation is faith in the biblical sense—a movement of the soul, a commitment of the self involving the whole being, in response to God's unfailing word spoken in his Church."²¹

A 1958 statement by the Special Commission on Christian Education Objectives of the National Council of Churches [Protestant] speaks of assisting "persons . . . to realize the highest potentialities of the self as divinely created, to commit themselves to Christ and to grow toward maturity as Christian persons."²²

These "second thoughts" on "commitment" suggest themselves:

We are committed to freedom, but freedom is uncommitted. We are committed to free thought, but free thought is not committed to anticipated and coveted outcomes. Thought is open to suggestions.

We are committed to God, but God is not committed. He is the Uncommitted.

We are committed to Judaism, but Judaism is committed to no lesser cause than the fulfillment of human destiny. Judaism is committed to the eternally ideal, to the Uncommitted.

Judaism is committed to Torah, but Torah is the holding, discarding, proposing, and validating of propositions — both ordinary and extraordinary, both conventional and shaking-of-the-foundations. Torah, too, is committed to the Uncommitted.

We are committed to education, but education, like democracy, like science, like art, is committed to the open mind, the generous spirit, the original vision, the unforeseen work of creation. *Education is committed to the uncommitted study of human commitments.* Education is committed to the Uncommitted. And the morality of uncommitment is the morality of inquiry which "denies absolute finality to any particular human conclusion" and lodges its "primary faith and security . . . in the empirical method by which all beliefs are developed and tested."²³

Perhaps those who delight in the existentialist term "commitment," because it seemed to favor "leap of faith," should pause to consider these lines from Professor George F. Kneller's *Existentialism and Education*:

Existentialists would allow the religious attitude to develop freely within the student, if it were authentic. That is, the ideal school permits religious unfolding in accordance with whatever doctrine the student wishes to appropriate. Perhaps the most vital fact of all is the need for commitment; and this element of the doctrine alone assures the skeptic that the existentialist student does not wander aimlessly in a spiritual vacuum but comes to his own moral and religious convictions in the same way as he arrives at convictions on aesthetic, material, and other values. A man does not cease to be free when he commences to believe, provided his belief arises through voluntary exploration and personal commitment.²⁴

Sheer commitment, I submit, is sheer fanaticism. Karl Jaspers has often stressed the need for free discussion. "No one," he said, "who is in definitive possession of the truth can speak properly with someone else. . . . He breaks off authentic communication in favor of the belief he holds."²⁵ Or, in the language of Theodore Brameld who, in advocating "defensible partiality," has stated the case for what here is set forth as the case for "commitment to the Uncommitted": "Partiality is just what is sought. But partiality increases in defensibility only as it is tested by the kind of impartiality provided through many-sided evidence . . . , unrestricted communication by group learning, and complete respect for criticism and minority dissent. In this sense it is paradoxical: the more impartial we can be, the stronger and more defensible the partialities that we deliberately seek will be."²⁶ The school, it would seem, is man's primary institution to keep open and operating "authentic communication," that conversation

²⁴George F. Kneller, *Existentialism and Education* (New York: Philosophical Library, 1958), p. 83.

²⁵*Ibid.*, p. 77.

²⁶Theodore Brameld, *Toward a Reconstructed Philosophy of Education* (New York: Dryden Press, 1956), p. 206.

²¹REACS, p. 396.

²²*Ibid.*, p. 74.

²³John L. Childs, *Education and Morals* (New York: Appleton-Century-Crofts, 1950), p. 166.

with his own kind and with nature as being and as becoming.

WHAT KIND OF an ethical personality would we expect to be so authentically communicative? What kind of an ethical personality do we hopefully expect to emerge

from the ethical teaching of ethics committed to the Uncommitted?

The answer, perhaps, is a person who has come to build his life along these lines:

When in doubt, he responds with love.

When in love, he pauses in thought.

When in thought, he longs to transcend.

Mr. Randolph offers a new approach to the understanding of adult education by making use of the insights we already have in the field of childish behavior.

"Fathers and Brethren"

CONFRONTING CHILDISHNESS IN ADULTS IN CHRISTIAN EDUCATION

Andrew Benton Randolph

Yale Divinity School

I. THE CONTEXT OF THE TEACHING MINISTRY OF THE CHURCH

BY TIME-HONORED custom, the speakers in the assembled councils of the Presbyterian churches begin their remarks by addressing their colleagues as "Fathers and Brethren." Like many of the Christian credal and liturgical statements, this phrase holds connotations of very deep human relationships which are being nurtured in the community of faith. The tinge of "family intimacy" that these words reflect in the men and women of the church is both the basic problem and the resource for solution in the following analysis of adult education in the church. For my thesis is that insofar as pastors are truly "fathers" and the laymen are truly "brothers," then depths of power, love and understanding will be touched and released that will heal the ruptures caused by immaturity, and so revitalize the adult educational ventures of the church.

First, attention must be given to the pastor, for he is the one called apart from the brotherhood. His call is twofold: to proclaim the Gospel and so unleash the power of the living Word of God, and to nurture the gifts that the Holy Spirit gives to the people. This is to be a father: to

teach and to guide; to transmit warnings and techniques and yet to remain respectful of the unique capacities and directions which his children will develop from within their own lives. On the one hand, this is responsibility — the awesome responsibility of focusing the traditions of the past. And on the other hand, this is love — that constancy of a nurturing, guiding companionship which waits for and rejoices at each new thrust of young life, of power and desire kindled by the Spirit of God, the Father from whom all fatherhood is named.

The role of the pastor has been much discussed in recent years, with ambivalent results. While the old stereotypes of the "Parson" as the only learned and holy man of the community have been shattered, the inevitable momentum of the pendulum has swung rebelling clerical spirits over to a radical attempt at identification with the laymen which denies the very called-outness of the pastoral vocation. One of the leaders in parish lay training in contemporary America, Dr. John Duley of the Indianola Presbyterian Church of Columbus, states his view of the teaching ministry as "leading from the middle," in order to recognize the gifts Christ gives, train men

in the use of these gifts, and work with them and support each other as a team."¹

This is an understandable expression of brother-feeling, but I am convinced that the clergyman must clearly see himself as a father, not a brother, to his people. It is the sense of responsibility and love which is uniquely fatherly that is vital to effective personal education and release of adults as mature men and women in Christ. The pastor's aim and fervent desire must be Paul's fatherly concern to "present every man mature in Christ." (Col. 1:28)

AS FOR THE laymen, as brothers in the church they participate in the rhythm of the Christian life — worship, service, and learning. This last term has a cold ring to it, from long association with school assignments, yet it is this learning operation which the church must redeem from neglect and indifference in adults. The worship of God, the Father of our Lord Jesus Christ, implies and should evoke serious study of who God is and what he has called us to know and do. If the worship is so structured as to whet men's appetites for knowledge and personal relation to God, it will naturally call into being the occasion of learning. If service is honest and sacrificially costly in a man's life, it will require a source of explanation and exhortation, and thus call on learning from a second direction. Learning, finally, will prove an intrinsic part of the maintenance of the ongoing Christian life by being a spring of understanding to undergird the vaulting pulses of worship and service in Christian living.

Learning is, in essence, a natural part of the life of the church. The recovery of such a rhythm is necessary before the people will *yearn* to be educated. When they yearn to grow and when the pastor yearns to teach, then adult education can begin. This is the vital difference that the contemporary author, Barnabas, (*The Midnight Hour* and *The Renaissance*) sees when he distinguishes between "plan" and "pattern": A

"*plan*" is that which we see governments imposing on underdeveloped countries. It is an ordered arrangement of life, characterized by the introduction of forms and stimuli into a mass with the intent of changing it. A "*pattern*," on the other hand, would be that which we can see in the underlying structure of a work of art. It is an ordered rearrangement of life, in this case characterized by a discovery of something in the very heart of the object which, when expressed, becomes an artistic revelation of the object's very essence.

Unfortunately, parish churches launch out into adult educational "plans" that are theoretical impositions on the inner life of the people. Participation in adult education must arise as a "pattern" out of the needs and desires of pastor and people. Until this desire finds expression in the forging of a personally adapted way of learning together, one need only "run programs." The following analysis of problem and breakthrough concerns men and women who are already involved in a true "pattern" of adult education, and therefore grappling with the difficulties of learning at the roots of intimacy in the life in Christ.

II. THE PATTERN OF THE TEACHING AND NURTURE OF ADULTS

THE PATTERN of adult education will naturally vary with the people out of whose lives it arises. However, there is a general tendency to begin the experiment in *small* study groups. For example, "many are called but few are chosen" would be a capsule summary of the experience that the Reverend William Cohea, Jr., had as Dean of Lay Training at the First Presbyterian Church of Rahway, New Jersey. He presented the opportunity for such adult participation to the congregation of 1,600, but had to initiate a more intensive process of challenge and personal response before he could complete interviews with the twenty-five who became members of a year-long Laymen's Academy.

The pupil-teacher situation in this type of learning has several significant dimensions. The laymen who yearn to understand and

¹"The Teaching Elder, the People of God, and the Church's Ministry in the University." Mimeographed address, 1958. Page 9.

be strengthened come with searching gazes that invest the teacher with an aura of possibility. Their feelings are similar in going to a doctor's or lawyer's office for advice, or, as a child, asking Father to explain some mysterious process. The existence of such teacher-centered belief and hope in the growth of their faithful knowledge is an inestimable asset to these adults. A basic positive attitude is the ground for a maturation to come in the experience of concerned study.

Other pupil-teacher images admittedly inhabit the memories of the laymen, with less supportive results. The experiences of 15-20 years in school often leave strong stereotypes of "Teacher" as a real enemy who attacks one's integrity by unreasonable demands for "answers at all cost." Perhaps this kind of image is a factor in the militant indifference and nonparticipation in discussion that characterizes adults gathered for serious study. This inadequacy of the teacher-image is all the more reason to develop the warm, fatherly advisor-image instead. Pastors who descend on their people in the earnest but academically aloof gowns of "Teacher" are likely to find the resentment of residual school experience mixed with awe and trust.

The pastor, nevertheless, *is* a teacher and should stand in a position of a deeper grasp of problems and doctrines. Professor John Marshall Holt accords theological work its rightful place of respect in the church when he says: "Theology in its manward aspect does man the great service of giving him, at each step in its on-going process of questioning, the presently available working answers to the deepest problems of life."² The pastor, the "teaching elder," *has* wrestled with the problems his people are to encounter in their learning, and he too believes and hopes in the possibility of the people's maturation in the educational process. The patient faith of a teacher who believes in his students' capacities is deeply

supportive through the moments of discouragement and confusion in learning together. The teaching elder committed to his task of "leading them to water" acts as a personal invitation for laymen to open doors of effort in their own minds.

ONE MORE factor in the realities of the situation influences the course of adult education: The learners' abilities are sadly vitiated. This is a universal adult confession, and I heard it from several of the more outstanding members of that first Lay Academy group in Rahway: "I haven't done any 'real thinking' since I left school; it is only the stimulation of the weekly Academy meeting that is making me think again." The atrophy of intellectual skill and keenness is apparent even in many men at executive levels. This means that a rather slow re-orientation and beginning to a course of adult study is needed to reawaken and sharpen the tools of the mind.

In the case of the 1959 Lay Academy group, a course of study was designed to shake the people's inactivity and force new thought. The outline of course content was: Biblical theology; the nature and mission of the Church; Ethics; and "Ministries in the world." Over nine months of weekly three-hour sessions, the Dean and guest lecturers opened up the issues for the laymen, and, through long discussions, they tried to reformulate and affirm their faith. While the group spirit and mutual affection seemed to burgeon, clear and constructive conversation ran aground again and again.

The pastor and people were both eager, and the people's atrophied curiosity and thought were being stimulated. Yet the fact remained evident to Dean Cohea, and to the others of us on the church's staff that year, that the attempt to educate the laymen had failed.

The graphic illustration of this failure came in May of 1960, four months after the Lay Academy had ended its course. The members were reassembled for a conversation with Dr. Hans Reudi-Weber, head of the Department of the Laity of the World Council of Churches. Dr. Weber asked the group to share with him what they had

²"The Eucharist and the Bible," in *The Eucharist and Liturgical Renewal*, Massey Shepherd, Jr., Editor. New York: Oxford University Press, 1960, p. 27.

"learned" in their year's Academy experience. Much to the chagrin of both Dean Cohea and themselves, they were utterly unable to articulate an understanding of the Faith or a program for relevant lay witness.

Why did these adults fail to mature intellectually in the hoped-for directions? There was one obstacle to learning that Dean Cohea admits he had run up against time and again in the year's work with the Academy. It is this obstacle that I will examine: *childishness in adults*. While an effective attack on this factor still may not leave a perfectly clear path to "successful lay training," I would hope it could bring the goal more within reach.

III. THE OBSTACLE: PERSISTENT CHILDISHNESS IN ADULTS

WHAT IS this "childishness?" Two comparisons make clear its meaning: maturity-immaturity, and good child - bad child. "Childishness" is obviously in implied contrast to mature action and attitude, and therefore stands more clearly when maturity itself is defined.

Maturity is far better understood as a process, a frame of mind open to growth, than as a plateau of adjustment and power. Reuel Howe cogently argues for this in his book on maturity, *The Creative Years*.³ While he gives "guidelines for growth" into maturity, and uses the term to refer to a state of being and acting, he repeatedly reminds his readers that he has no illusions that men can achieve a state of maturity from which they can operate with luxurious unconcern. The continual need for the mature-minded person to exert effort to maintain and increase maturity is explained in Howe's analysis by the fact that a human being's needs to love and to be loved never cease. Maturity, a state of giving love, never entirely replaces the state of needing love, recognition, and respect, which can manifest itself in ways that immediately puncture mature relations with people. Maturity is a consistent growth towards self-giving, creative love.

Childishness, then, is some kind of nega-

tion of this attitude, or obstacle to this progress. It characteristically arises in a moment and results in a jamming and grinding of gears, for its desire is to take, not to give. The occasion of childishness in adults is a kind of turning about to face away from the responsibility and challenge of the call to maturity.

In another dimension, *childish*, with its derogatory suffix, must be differentiated from *childlike*, with its complimentary force. There are several impulses and attitudes of the child which are not only endearing to the loving family, but also quite helpful in the learning process. These childlike factors deserve encouragement and respect in adult groups, for their basic effect is to strengthen emotionally the laymen's yearning to learn. I would list curiosity, awe, receptivity, and quick, unguarded response as the chief marks of this childlikeness. Far from being blocks to understanding, these traits can spur on a lagging group of adults to press a question to a more meaningful depth.

But "Childish!!" is a mother's exasperated cry at her teenager over a great many occasions of thoughtless or very selfish behavior. For our analysis of study groups, five kinds of childish actions are most destructive of opportunities to learn. A brief description of these typical situations will reveal certain common threads.

1) *Pouting at difficult questions*. Every teacher knows the young child who responds to a question with actual defensiveness and insult. This immediately cuts the group's attention from the moorings of the goal of discussion and fastens it onto the passive resistance display by the pouter, for as long as the teacher holds him in the spotlight.

2) *Sensitivity to be emotionally hurt in discussion*. This underlies a great deal of heated argument and unnecessary refusal to participate. No one can go through the entire day in such a raw state. But moods and emotional tone can bring tender and cherished hopes and illusions close enough to the surface to be deeply touched by otherwise casual and superficial comments.

3) *Sticking close to a "chum."* I have

³Greenwich, Conn.: Seabury Press, 1959.

often observed this in adult groups, including the Rahway Academy, especially in the period immediately after group adjournment. A natural human orientation does draw us together with special friends we meet in a common group. But a constant "palling around" forms an iron cage against others, sealing people off from stimulating contact with the leader and members of the group. Chumming is a subtle device, used constantly to withdraw from confrontation with the issues into a harmless chatter of jokes and the stock questions of "conversation." When the great pre-adolescent need for a chum emerges in a group situation to such an extraordinary degree, at the very times when people's minds, though tired, may be on the verge of real insight and consolidation, this may be a serious defense tactic of regression, and not a harmless gesture of fellowship.

4) The last two exhibitions of childishness can be best understood with Harry Stack Sullivan's self-coined terms, "prototaxic, parataxic, and syntactic experience." The basic operation in which the laymen-in-training are engaged is two-way, "syntactic" communication. This delicate relationship, so fruitful for knowledge and relationship, can be shattered or drastically re-directed by the sudden interjection of a childish comment. And as the person has gone through the three stages of prototaxic, parataxic, and syntactic ability to come to a level where he can participate effectively in discussion, so a childish regression can lead him back to function destructively at either of the two prior levels.

Prototaxic threats are basic anxieties that can disturb a person so deeply as to obviate his effective learning or contribution to a group. An action evoking the deep images of family and self may arouse the subconscious anxiety and emotions that these primary figures once aroused, and so lead to an "irrational" response. I should note here that there are attractive and supportive prototaxic feelings that may be aroused, as well as destructive ones. These positive feelings are part of the emotional power of *childlikeness*.

5) *Parataxic conversation* in adults is never in the form of autistic "baby talk," but can be just as meaningless to others. Much difficulty in expression is a lack of skill with words, to be sure, but unusual lapses in otherwise effective people must somehow be relapses into a parataxic mode that the person had gone through and that perhaps provides a less vulnerable pathway in the face of anxiety about implications or personal effects of a particular discussion.

THESE ARE five ways in which childishness in an adult hampers his own and his group's learning. The common threads in these occurrences seem to be: They are all aroused by the deep threats of anxiety, and they achieve an impulsive response leading to blocked communication. The very brokenness of such interrupted learning sessions is their basic downfall, far more destructive than the inevitable "dead ends" of no solution to the discussion's problem.

The church is thus hindered, literally by the efforts of "little children," from educational, relational and ministerial advance through trained laymen!

When laymen, yearning for education, are thwarted by the ineffectiveness of communication in the study group, the church must seek a pattern of response more adequately to educate and nurture these people. Apparently, a need for education may not be met until a more basic need is dealt with: the need to be freed from the anxiety that provokes childish *interference* in education. And to be freed from this anxiety will mean, more specifically: 1) to be led to accept oneself as one is — a quixotic creature, part child and part man, liable to act as the one or to act as the other, 2) to release one's personal power to understand and love instead of defend, and 3) to know the support of an accepting community.

IV. THE CHRISTIAN CHURCH ATTACKS THIS PROBLEM

IN DEALING with childishness by freeing men from childish anxiety, the practical measures to be taken by the pastor and laymen engaged in the venture of lay training should be structured by one underlying principle: *A conscious application of child nur-*

ture understandings and techniques to the adults. At this point, the researches and experience of child psychologists and educators can be of tremendous value. For too long, the gulf between childhood and adulthood has been theoretically widened and practically observed, so that teaching elders and adult learners alike expect adult communication to go smoothly at an adult level, and are unnerved when it doesn't, being too rigid to treat each other sometimes as children, not men.

I believe that a more sensitive understanding of the explosion of childish behavior should lead the pastor and his people to respect the childish person's will and deal powerfully on a father-siblings-child plane with the person as long as the eruption is active. This should deal with the childish "complaint" on a level communicable to the childish person; an adult-like response to a person who is for the moment not an adult is to him a strange language.

Reuel Howe gives this advice to parents of adolescent children, and it applies well to childish adults: "Back and forth between maturity and immaturity growing individuals move, and they need parents and teachers who can move with them."⁴

Two other rules of thumb that Howe advises for dealing with adolescents are important here:

1) "Be prepared to abdicate . . . responsibility . . . as fast as the child is able to assume responsibility for himself. . . ."⁵ I.e., in our context, be sensitive to the adult moments of persons, and set adult challenges before them; but do not waste adult challenges on the childish. There is a lower limit, naturally, to the units of time and mood one can be sensitive to. Tactics changed every second can direct no one. The matter will always be one of *ad hoc* judgments, not general rules.

2) Most of all, believe and trust in the power of love. "The mistakes we make are not nearly as powerful as the love we give. That children can survive almost anything if they are truly loved has been illustrated

so many times that it is a wonder we do not believe it."⁶ Loving leadership of discussions is the pastor's continual calling. But love that can hush childishness must be formed and lived out in the situations beyond the seminar room. For example, retreats have fine moments, pregnant with love and trust, in their times of recreation and chores, in which a person's abilities and companionship are acknowledged. At all times, the pastor's maturity should evoke security and responsive love in his people. In Howe's terms, "Responsibility as an act of love means living our lives in ways that will help others to live theirs,"⁷ i.e., giving help where needed, yet allowing the other person freedom to act on his own.

ON AN ENTIRELY different tack, child psychology can inform the whole idea of *group therapy* that forms such an intrinsic part of the rationale of adult study groups. This is the point at which pastor and people must understand themselves as father and brethren rather than as a whole group of needy people trying to be mutually supportive, with neurotic gears meshing enough to give some temporary sense of "togetherness." A group is therapeutic, but can be dynamically so on the occasion of childishness only if 1) the pastor patterns his relationship to the childish person parentally rather than academically, and if 2) the members pattern their behavior in a brotherly way.

This requires some groundwork, for people cannot effectively be father and brother to each other without some basis of intimate personal involvement. The pastor and people must "mean something to each other" as people. Then they can act in an intimate and reassuring way to each other, arousing the attractive and comforting prototaxic responses which alone can deal with the anxious prototaxic responses within a childish person.

Again the Laymen's Academy in Rahway provides a ready case study. Dean Cohea, realizing the crying need of the people to deal with each other as intimates, guided

⁴The Creative Years, p. 145.

⁵The Creative Years, p. 159.

⁶Ibid., p. 152.

⁷Ibid., p. 76.

them into personal team ventures and, most meaningfully, into intercessory prayer for each other that literally brought the walls of reserve tumbling down. As they shared concerns and participated in the healing of broken and worried lives, the group members became filled with power. And the group itself acted in a warm family way to deal time after time with a "bull-headed" kind of parataxic discussion-monopolizing by one member. They called him an affectionate but telling nickname. This was in the manner of brothers and sisters, not impatient adults, and has given this man a kind of acceptance he had never known before, and actually been catalytic in a mellowing of his harsh personality.

V. CONCLUSIONS

JESUS CHRIST calls his people to become truly human. A Christian adult is therefore to accept and be what he really is; an honest analysis does show him to be partly child and partly man, in the unity of one yearning spirit. The Christian man has his childlikeness called out to expression for the enrichment of his life, accepting the risks of

childlike trusting responses. And he has his adult powers called out into freedom and creativity and learning, within the interpersonal therapy of the study group and expanding into the other fields of life.

A self-understanding of people as child/men will encourage the pastor to fulfill the father role in which he is needed, and the brotherhood to fulfill the brother role, and to mean to each other what brothers should mean. Father and brothers will be welded into a community in home-like experiences and atmosphere, as they patiently help one another, whenever necessary, to cast off the "old man" of childishness and to put on the "New Man" of maturity in Christ. Adult education *can* be fruitful, when men under Christ deal with each other, drawing on all their prototaxic and syntaxic powers, to create and sustain personal meaning and intellectual understanding, freed from defensiveness. In the Christian brotherhood, then, the walls will come down and men will be free to *grow up* in mind and spirit into the measure of the stature of the fullness of Christ.

Interfaith cooperation has made possible a community-wide approach to religious education in a "Religious Education Week" and in released-time classes.

RELIGIOUS EDUCATION IN BUFFALO AND ERIE COUNTY

Reuben Resnik

Executive Director, Bureau of Jewish Education, Buffalo, N. Y.

THE STORY that we are about to tell is unique not only as a story but as a process deserving of attention by communities throughout the country. Some years ago, two committees were set up in Buffalo, the Religious Education Week Committee and the Weekday Religious Education Committee.

I

WHAT IS the Religious Education Week Committee? It is a group of people representing three different faiths. The Catholic faith is represented by The Very Rev. Msgr.

Patrick J. Woods, the director of the Confraternity of Christian Doctrine of the Diocese of Buffalo; Miss Sigrid E. Grottem, the Director of Christian Education for the Council of Churches, representing the Protestant faith; and Mr. Reuben Resnik, Executive Director of the Bureau of Jewish Education, representing the Jewish faith. These constitute the steering committee of Religious Education Week. The other members of the committee are six representatives from the respective faiths chosen or selected by their respective groups. The chairmanship of the over-all committee is a rotating

one. The three co-chairmen meet quite frequently and serve as the steering committee for the entire community.

What are the aims of the Religious Education Week Committee? In general, the aims are to promote enrollment in religious schools of all the denominations and to make the total community aware of its responsibilities in the religious education of its youth. The committee chooses a topic to which it focuses its attention during the course of the entire year. It is, of course, interested in maintaining the religious educational aspect of the entire family and, bearing this in mind, it usually chooses a sub-head of this topic as its focus of attention for any given year. One year, attention was placed on the adult; another year, on people in their teens; and this coming year, the topic will be "Adults and Children," using as a motto the oft quoted Biblical sentence that deals with Abraham and Isaac, "So they went, both of them together" (Genesis 22:8).

Each of the faiths sends the following representatives to the Religious Education Week Committee: two clergymen, two women and two men. Together with the steering committee, they compromise twenty-one members. This committee of twenty-one meets two or three times during the year to discuss the topic that will be used for Religious Education Week which is held in mid-September. The topic undergoes a full discussion by the group from all possible viewpoints and aspects. Questions such as, What Will This Topic Do For The Community? How Can Each Faith Tackle The Problem In Its *Own* Individual Denomination? What Kind of Publicity Would Be Most Dignified and Most Effective for the Topic Involved? If We Can Ask Our Religious Schools to Cooperate by Having a Child Write Essays On This Topic, Will These Essays be Published by Newspapers? How Can We Involve The Religious Education and Religious Page Editors of Our Local Newspapers? What is the Best Approach That We Can Have to Radio and Television Coverage? What Kind of Cooperation Can We Expect From the Public

Library or Other Public Institutions in Our Community?

THE FREQUENCY of these meetings becomes much more intensive as time goes on during the months of May and June. It is at that time that the Religious Education Week Committee is divided into three distinct subcommittees guided by a member of the steering committee. The committees are: 1. A committee on publicity, 2. A committee on displays and special features, and 3. A committee on radio and television. The tasks of these committees may be defined as follows: the committee on publicity arranges, through the newspapers, both city and rural, for full coverage of all events that take place during Religious Education Week. It always seeks a fresh approach to the writing of publicity. Thus, last year when attention was focussed on people in their teens, statements from high school people were obtained and placed strategically in the newspapers. Pictures of these young people and of their parents were also placed in the newspapers. The topic on which these people had written was "My Religious Education and My Future."

II

The committee on display and special features has a tremendous responsibility in devising book marks and posters, and bus placards that are distributed widely throughout Buffalo and Erie county. The committee seeks to keep costs down because it is cognizant of the scarcity of funds. It, therefore, turns to men in the advertising field and asks their professional help in devising the kind of material that will be most helpful to realize the aim of the current year's campaign. It then turns to printers to try to get as much of the material donated as is possible. It turns to the bus company to arrange for a feasible type of contract through which bus placards can be placed in every bus in the city and in the county.

The committee on radio and television is one that not only seeks fresh approaches to radio and television programming, but constantly works with the administrators on the local station level and seeks their help and

guidance in promoting the aims of religious education in our community. As a result, special service time is furnished by practically all radio and television stations to our committee. A number of existing programs invite the committee to present a point of view on their on-going programs.

LAST YEAR'S Religious Education Week started with a television program on station WBEN-TV on Sunday, September 18th at 12:30 p. m. The topic that was discussed was "The Task of Imparting Religious Education to the Community." Marvin Garfinkel, Educational Director of Temple Beth El; Alan Davitt, Director of Catholic High School Education for Erie County; and Mrs. Raymond Glover, former Director of Christian Education at St. Paul's Episcopal Cathedral participated in this program with The Very Rev. Msgr. Patrick J. Woods acting as moderator. That same day at 4:00 p. m. on WGR-TV, religious education was featured on the on-going program, "Speak Up." Bob Wells, well-known radio and television personality in our area, moderated the panel, which consisted of Sheriff Totuska of Erie County; Dr. W. S. Edgecomb, psychiatrist; Mrs. Robert W. Ramsey, president of Parent-Teacher Council of Buffalo; Milton Friedman, well-known attorney; Miss Sigrid E. Grottem, and the writer, in the program, "Religious Education and the Law." Many letters were received by the station and the individual participants and many people called in to indicate how much they enjoyed the program. The following morning on radio, the "Breakfast at the Top of the Town" program carried religious education as its theme. Individuals of all faiths were interviewed and religious education was very well promoted.

In addition to the above, we had a panel of teen-agers discussing religious education. These teen-agers were chosen by their respective faiths and did nobly. Programs of this type have been carried on in Buffalo and Erie County for about 13 years and as a 13-year-old in the Jewish faith reaches maturity, we feel that these programs have matured with the years.

III

The second committee, known as the Week Day Religious Education Committee, carries on its work on a year round basis. This is the committee that deals with the local public school systems and arranges release time classes for elementary and high school students. The relationship between this committee and the public school authorities has always been very cordial. The committee is careful not to infringe in any way on the constitutional separation of church and state.

In the Jewish faith, these classes are held on Monday afternoons from 2:30 to 3:30 and are in addition to other supplementary education that the young people obtain in their respective religious schools. Thus, it is possible in a number of Jewish schools to have 5 to 6 hours of Jewish instruction per week. The other faiths are also attempting to have additional time for their students.

While the character of the committee is such as to reflect equal representation from the faiths, yet there is distinct reverence by each of each others' faith. Never has there been an attempt by any member of the committee to impose or suggest even subtly, conversion. It has always been felt that in a democratic society there is room for differences and that these differences should be recognized. The committee has also felt that while there are many differences in the respective faiths, there are in many respects, common elements. We are all human and we all have one Father in common. Our backgrounds and derivations divide us not only in the area of faith, but in other vital areas as well. We come from many and varied cultural backgrounds, beliefs, and ethnic origins. In spite of all that, we have many common aspirations. We all want to see our children develop and mature. We are all interested in having our children receive a maximum religious education, side by side with their secular cultural development. It is only through this type of working relationship that we will be in a position to give meaning to the term "democracy" in our community.

Many college students planning to go into the ministry gain their earliest pastoral experience through having "student charges." The value of such experience is evaluated in this article.

THE PREMINISTERIAL STUDENT'S EDUCATION

Orlo Strunk, Jr.

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THE PREMINISTERIAL student is something of a unique phenomenon in higher education: He is the only preprofessional student who is frequently allowed to practice his profession while doing his preprofessional studies. Of course, this is not true in some Protestant denominations and in the Roman Catholic Church, but it is a common occurrence in the large denominations such as the Baptist and Methodist.

Educators range wide in their opinions on the student minister movement. Some insist that the pretheological student should be completely devoted to his studies and should not become involved in his profession until after he has received the proper education for his complex role as a spiritual leader.

Others have felt that the ministry is a unique profession requiring involvement and participation in the actual ministry while at the same time fulfilling the formal, academic essentials.

Another group, frequently more concerned with ecclesiastical pragmatics, has insisted on the absolute necessity of the practice, despite any negative or affirmative consequences within the educational context.

VERY LITTLE actually has been written on this problem. A few denominational committees have discussed the issue and some colleges have noted the practice with concern. Mostly the ramifications and implications of the conflicting views of these three groups have manifested themselves in the form of faulty interpersonal relationships, frequently between faculty members and ecclesiastical authorities.

Very little if any research has been done in terms of the subjects making up the prob-

lem. In other words, no one has bothered to ask the student ministers about their perceptions and judgments of the issue.

This study is an attempt to find out how young ministers already exposed to the student ministry practice feel about their participation in the dual role of minister and student.

FORTY-FIVE former college students who had served churches while doing their undergraduate work were sent questionnaires requesting specific information. Of the 45 students contacted, 39 responded. Thus the following data are based on an 87 per cent return.

The average number of years of parish service of these 39 graduates was 2 years, with 7 having served one year, 16 two years, 9 three years, 6 four years, and 1 five years. Of course all of these students served circuits, rather than a station. The average number of churches was 5, with a range from 2 to 7. While serving these churches, the student ministers carried a full load of 16 semester hours. None carried less than 12 hours and seven carried more than 16 hours.

These data establish the fact that the students were carrying a regular academic load and were at the same time pastoring a "full-time" circuit. We shall consider the questions and responses in the order in which they were presented to the ministers:

Why did you decide to serve a student charge while in college?

Twenty-one ministers answered this question in terms of financial need, 14 in terms of a desired experience and financial need, two for experience only. Two ministers did not mention either of these moti-

vational factors but explained their decision in terms of a "call" concept.

Typical of the financial aspect are the following excerpts:

To maintain living expenses while attending school.

I was married with a family of five children and needed the money.

I had a family and needed a place to live; I also needed the \$1,250 salary.

Means of college finance; I had no money!

Of the 14 who apparently had a financial need, but also desired the experience, the following are typical:

The _____ Church gave me an opportunity to "learn by experience" in a good situation and made it easier to support my wife.

A means to finance college and for experience (not so good without closer supervision than we had.)

Two did not mention the financial factor:

I felt I needed the experience. . . By serving a church I could better judge my aptitude for the parish ministry over against teaching and at the same time "learn by doing."

For the experience. I got two educations while at college; the one at the school, the other on the charge.

Only two ministers attempted to answer this motivational question without referring to either financial or experiential factors:

With me it was not a decision but rather a "call" to preach the Gospel. Without this "call" I would not have enrolled [in college.]

I felt that God wanted me in service *then* and that, through His call, I was ready to serve.

A cursory analysis of responses to this question gives the strong impression of the importance of financial need. Even in the case of the persons expressing the importance of both financial as well as experiential factors, nearly three-fourths place financial first.

If you had to do it over again, would you serve a student charge while pursuing undergraduate studies?

Thirty-one (79%) of the 39 subjects responded affirmatively to this question. Comments on this question were frequent, most of them emphasizing the experiential value achieved in the service of a church:

I think every student for the pulpit or teaching ministry should serve a student appointment. It is an excellent opportunity to put into practice the theories of practically every college course. I also think it makes it possible for many ministers and student ministers to attend college who otherwise could not do so. This is no small item and should not be considered lightly. . . .

Another reiterated this point:

It is my opinion that the practical training I received from my pastoral work far exceeded the values I would have received from the campus organizations to which I would have belonged had I not been serving a charge. This practical training also helped me to formulate my goals in so far as seminary training was concerned; it helped me to see where I needed the most training.

Another considered his pastoral experience an integral and essential part of his pretheological training:

The experience and self-control obtained in service to the L . . . Charge has aided me greatly in the past three years. Although the going was rough at times, I count it as a part of my pre-ministerial training and my college work to have served those four churches while attending college.

A few respondents giving affirmative answers to this question pointed out some of the negative aspects involved in serving a student charge:

I believe that serving a charge cost me a great deal in grades and has been the cause of my having difficulties in entering seminary. Nevertheless, I value the experience gained, and I don't think I could serve a church such as the one I'm serving now without the background I got on the charges I served in college.

All those who responded negatively to this item made some comments or explanations:

Not if I could get by without it.

I became discouraged and/or disheartened due to the inability to bring in new people and the general surroundings of churches in disrepair due to lack of funds, etc. — as well as mud roads. However, the people in the parish were very kind and generous to me and their interest and moral support helped me to be successful in one area: the conducting of a worship service and the development of worth while sermons. . . .

The Student only has four years of college and these years should be spent in pursuit of knowledge. Those four years have to last a man a life time and all his time should be spent towards that goal. (The exception is where a man must support himself.)

Generally speaking, most of the ministers would serve a student charge if they had to do it over again. However, we do not know exactly why except for the few comments we have on the experimental value of such an activity. Not a few respondents — after saying "yes" — added, "other things being the same," which would indicate the presence of a financial variable.

In order to get a general phenomenological report without the financial factor involved, the following question was asked:

Would you advise a young preministerial student to serve a student charge if he did not really need the financial remuneration involved in serving a student parish?

Twenty (53%) said that they would advise a young preministerial student to serve a charge while in college whereas 18 (47%) said they would not, thus indicating a near split when the financial problem is not a factor.

Those responding affirmatively to this question overwhelmingly agreed that the experience would enhance the future ministry of the candidate. Illustrative of this argument are the following comments:

I would recommend it on the basis of training and experience. While serving as a student pastor, one can be forgiven for unforgivable mistakes, but after he has gone through his training this is less likely to be true. On the other hand, the fresh zeal of a student minister is not to be discredited. It exceeds and far outshines his ignorance and mistakes. This depends on the age and ability of the individual. If he were twenty years of age — yes, and taking five years for the college course — I very much feel that the work on the charge should be considered a part of his education.

It's all very well to train youth for the ministry but it's better to give them a taste of the actual work on a charge. How many would have been spared heartache and pain by knowing early that they were not fitted for the field, continuing to study and waste time, money, and energy that might have been directed elsewhere.

I, myself, did not need the financial remuneration of a student parish. Since I was raised in a city church, of average size, serving those rural churches shed more light on Methodism and her variations than all the books that I could ever hope to read on the subject in a lifetime. . . .

I think at least one year in the parish during college would be most helpful. I would say this especially for those who think they may need to serve a charge while in seminary, for the adjustment may otherwise be too rough for them.

Those who felt that they would not encourage a young man to serve a church while in college based their response on the belief that a great injustice was done to their undergraduate education and a few felt that the churches they served also suffered because of the practice. Typical of the comments are the following three:

The demands are so great, and he needs the breadth of undergraduate extra-curricular associations.

Not only does a student charge require a great deal of one's time, but it is unfair to our church members to have only the services of an untrained man.

The experience is good for the person who is sure of his intentions — good training in human nature and practical living, however, it did break several of my classmates who had great ability and promise as potential ministers because they were not prepared to mentally cope with reality. . . .

Several ministers extended their comments with constructive suggestions which might help solve the problem. One clergyman who admitted that he did not think it a good idea for an undergraduate to serve a church added, "Careful selection would help; but unless absolutely necessary I recommend a sort of public speaking training to give experience in presenting sermonette type presentations occasionally — but not complete parish responsibility."

Another tempered his affirmative response with the condition that "competent guidance and counsel" be available, suggesting the "group ministry" approach.

DISCUSSION

THESE PHENOMENOLOGICAL reports from men active in the ministry are helpful, if only to point up and codify the many

educational and ecclesiastical factors implicit in the student-minister movement. Perhaps they tell us little we did not already know. Certainly those who work with student ministers are aware of the financial factor. Frequently it is the salient motive, especially in the older men with families. And most of us can fully appreciate the possible experiential value achieved in the student minister's roles.

As educators, however, we are forced to go beyond the phenomenological reports, the claims and perceptions of the ministry. For certainly we can spot severe disagreements among ministers, even in this limited study. Though a large majority of the subjects in this study agreed that if they had to do it over again they would again serve a charge, they are split nearly down the middle when it comes to advising other young men on the subject. One gets the impression that serving a student charge is something like going to war: "I value the experience a great deal, but I don't want my son to go through it!"

JUST HOW valuable was the "dual-education" received by these men? Symptomatically — and, again, for the student's point of view — the undergraduate education was effective. For example, when asked if they had to do it over again would they major in the same academic field, 32 of the 39 said that they would, indicating some support for the educational validity of their pre-ministerial training, since all but two of those queried had done or are doing acceptable seminary work.

When asked how their undergraduate work might have been strengthened, a surprisingly large number of students mentioned more emphasis on English and use of the library — thus giving a hint of inadequate academic preparation.

Besides the evaluation of the students, the educator's philosophy must assert its dimension. If, for example, we really believe that extracurricular activities are an integral part of the undergraduate's education, what can we say when we realize that of the 39 ministers contacted in this study only six admit being involved in extra-

curricular activities to any significant extent. If our philosophy of education contains the extra-curricular (co-curricular) tenet, then we must be ready to admit that something is missing in the undergraduate preparation of these ministers.

ANOTHER DISTURBING factor is clear: Is it really possible for these students of average ability to achieve the best kind of undergraduate education and at the same time spend from twenty to forty hours a week in parish activities? If we answer this query affirmatively we are then forced by logic to ask another disturbing question: What are those students doing who are not serving churches? If it is really possible to acquire a full-blown undergraduate education and hold a full-time position at the same time, then surely the student without such obligations is having an easy time of it.

Sooner or later these questions must be faced, and faced within the context of reality, not simply from the framework of the ecclesiastical administrator with a practical problem to solve or from the viewpoint of the strict academician with ideas of grandeur. To date no concerted effort has been put forth to codify the problems of the student-minister role, with the possible exception of the town and country movement.

From the examination of the simple documents used in this study we have two salient possibilities suggested by these men who have been involved in the process:

1. Do away with the student parish at any cost; to receive a proper education requires *full* participation in the academic community.
2. Combine the academic with the practical experience; but supported by proper guidance and counsel, both from the college and the church administrators.

The second possibility may appear to be a stark concession from the strictly academic point of view, but it is more realistic than the first. And certainly it offers the greater challenge for the educational institution. But, like all challenges, it must be met before it can become a meaningful solution.

The problems of communication are often misunderstood by well-meaning parents and teachers of young children. Mrs. Goodenough provides some helpful insights into —

The Development of Spiritual Resources in the Young Child

Evelyn W. Goodenough

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AS A STUDENT of child psychology I come to this topic as a seeker, not as one who has found. I think I know a great deal about little children, but there is even more I do not know. And while I am a passionate believer in the existence of, and importance of, spiritual resources, I am aware we might all define and express them in different ways. Yet my feeling of inadequacy does not keep me from feeling I have something to say.

In the first place, I must describe in general what I believe to be spiritual values, or religion if you prefer that term, in the non-doctrinal sense. I might even use the word God instead of religion, but I would prefer not to do so, since this word has specific theological references to any culture, and might confuse what meaning I am trying to give. I think of spiritual resources as ideals that go beyond empirical reality, and tap our deepest emotional levels. I am not talking about "common sense" as we commonly understand it, but about hopes and longings that attempt to express our idealized conception of ourselves.

In order to bring this subject to better focus I shall arbitrarily say that I shall call that life religious which lives the particular with a sense of the universal. This means that such terms as love, justice, mercy, kindness, however unsatisfactory any definitions of them may be, represent realities to us that are greater than our own particular experiences or exercises of them have ever been; but they are realities we seriously try to express in daily life.

I

THE ESSENTIAL PROBLEM with the de-

velopment of these spiritual resources in the little child — and this is really my main concern here — is how to give them to the child so that he will understand them, find comfort and inspiration in them, but give them in such a way that the concepts can grow as he grows, rather than hamper his growth.

An important consideration in handling children, then, is that the adult must have his spiritual ideas and ideals not as formulae or catarchical magic but as controlling principles in his own conduct. An adult who is not genuinely and constructively loving has nothing to teach the child about love. The person who does have it usually doesn't have to talk about it much. The little child learns from concrete representation and from feelings, and his first envisaging of spiritual values comes from the characters of the persons bringing him up. Indeed, it is the actual characters and emotions of his parents that are crucially important, not the pose that adults sometimes fool themselves into thinking they successfully hold before the child. The eyes of a child's heart are x-ray eyes that register immediately what is going on in the hearts of those about them. We begin forming a child by first forming ourselves. If I stopped at this point and you really took this to heart, I should have said quite enough, for anything else I shall say is relatively unimportant.

One thing quite clear, then, is the importance of the adults who have the early care of the child. Yet, unfortunately, in the area of human relationships, surety or absolute prediction is entirely impossible. We know enough about individual differences

among children to know that we could not be *absolutely* certain, even with paragons of virtue for parents, that we could promote similar virtues in the offspring. We know that different children have, apparently from birth, different degrees of vulnerability to their environments. Some are aware of and susceptible to harmonious influences. Others seem to be withdrawn in an impenetrable shell, hostile to environmental influences from the beginning. Some psychologists explain such innate differences in terms of differing physiques, some of differing endocrine balances. I do not wish to elaborate this point here, but I do not wish to be considered so naive that I am unaware that we cannot always predict relationships in the area of child handling. In these areas hindsight seems so much wiser than foresight.

The best we can do is acknowledge our ignorance, but not let it paralyze us: we must act on our knowledge, however inadequate, and particularly be bold and imaginative about our hunches. We must act as though what knowledge we have of child development, mental hygiene, child psychiatry really is *so*. If we are to develop spiritual resources in children, or indeed any resources, mental, physical, emotional or spiritual, development proceeds best when we utilize what limited knowledge we already have about the way children learn and develop, utilize it with confidence, since one of the most important values we can give the child is a sense of confidence.

WITH REGARD TO child development we know that growth is gradual, and that development tends in an overall way to proceed in a regular and somewhat patterned fashion. The behavior and needs of a two year old are markedly different from the behavior and needs of a five year old. We know too that everyone starts off as a dependent infant, and that unless dependency is acknowledged and respected, a person is denied his human right. Too often we try to hurry children to a next stage before they have experienced the satisfactions and full potentials of a previous stage. We must accept the gradualness of growth and

allow our children to enjoy their childishness. Very often we reject, even dislike, attributes of childhood: its aggressiveness, its messiness, its freshness and cock-sureness, its resistance to adult demands, its lack of concern for time and adult manners. Too frequently we are looking forward to the time when all these qualities will not be with us, instead of accepting them and enjoying them for what they are worth. We have learned the importance of play for a child. Too often adults decry "just playing" without realizing that the impulse to play is very much the same as the impulse to work in the child, that the child learns through play. We as adults often erroneously feel that anything we enjoy is not work, but sinful pleasure, and we attribute our false set of puritanical values to the child.

We know, too, that the basic urges of the psycho-social development of the child must be satisfied on his way to maturity. A privation in these basic urges during infancy and childhood may set up such insatiability that even as an adult a person may be seeking satisfaction more appropriate to childhood. Erik Erikson has brilliantly charted the way here in setting forth his "Eight Stages of Man" in his book *Childhood and Society*. The young child must experience satisfactions of basic trust from his parents and environment. He must be protected from developing anxieties that he will go hungry, neglected, or uncared for. To this end parents are urged to feed the baby when he cries, hold and fondle him when forlorn. The child must next develop a sense of autonomy in interpersonal relations. First he needs to control his own bodily functions. He must be protected from concerns with defeat in power struggles, from feeling that he is regulated and dominated in meaningless ways by adults. In the next stage, that of initiative, he must be helped in working through his ambivalent feelings of love and hate toward his parents. He needs appropriate outlets for his aggressive drives; he needs opportunities to explore, to attack and conquer in his little-child world. He must be protected

from a feeling of inferiority in the world of skills, a hopelessness in achievement.

I have already mentioned individual differences. I must urge that no generality about child development is worth anything apart from the individual. We must always look to the individual child before we attempt to understand him through any psychological pigeon-holing. The child himself can often tell us about his strengths and weaknesses, about his feelings of belonging or rejection, about his needs for freedom or discipline, his need to be alone, or his need to socialize. We must be sensitive to his feelings and take him seriously, despite our more learned theoretical orientation to understanding him. We do not come easily to real understanding of any human being, even ourselves. I should say *especially* not ourselves, and especially not our own children, since we are so close to them.

II

WE WILL assume that the child has the good fortune to have contact with parents and teachers who know about child development and exemplify in their own personalities and behavior those spiritual resources of love, justice, truth, and so forth, which we consider to be ideals for our children. What can such adults do to foster the development of these resources in young children?

It seems to me, in the first place, that adults must be aware how very little it is possible to communicate with children through verbal means. Children, even at age five, are not logical thinkers. Few adults realize the extraordinary confusion of a child's thoughts. I should like, specifically, to illustrate the nature of children's verbal thinking with some stories I have collected from children ages 2-5: These are stories they "made up" themselves, and told directly to me:

Girl, 3 years old:

Little girl put on head with horns on and banged teachers with horns. The teacher went out of the school and down the road and in her house. She went in a box and hid. The little girl banged the horns in

the box. The girl banged the horns in the door and made holes in the door. The teacher ran out of the house. The little girl just laughed and ran out of the house.

Boy, 3 years old:

A car went to the supermarket. An Indian came and he threw all the stuff and went "Pow." Then he went "Poe" to the monkey and the big monkey turned into a little boy and went asleep. He saw ten million elephants — and he went away to pow, pow, and then left the supermarket.

Girl, 4 years old:

Nobody fell down. They were standing up and put Japanese kimonos on. Then they walked off to more Japanese people. Then they had a big fight with Indians. Then they went into a forest where there was a wolf. Then they had a terrible big fight with more wolves and more Japanese people and more babies came. Then the wolves fell the Japanese people down. Then they went in another house where nobody was, in another forest. And there they found their babies.

Boy, 4 years old:

A fierce crocodile came out of the water and he came to a house where some old people lived. And they didn't want him to bite them cause, but he did. Yes, because he couldn't talk. He ate them all up. He got bigger and bigger and he ate more people and God too. He was sharp. He was so fat he couldn't eat more food. He popped and all of his skin came off and everyone was out of his tummy.

And they took all the people to the fixer who fixed people. And the moon and everything else was fixed. And they were all right and the cowboys had their guns and they shoot the crocodile and that was the end of the crocodile. And they took him to jail and locked him up. And they were friends with people. And the crocodile couldn't get out of jail because he was dead.

Girl, 5 years old:

Rabbit and fox. Little rabbit looked all

around to make sure no one saw him. He saw a fox and raced back in his hole. Then a frog came squeaking. Said "What are you crying for." "Because a fox ate me part up — my tail, my ears." "Come with me and I'll get you a new tail and new ears." And the rabbit said, "Oh, boy I'm going to give you a present when I get home." Is it a birthday today — I'll come to your party. Then another fox came after both. They ran in hole. And then a nice fox and another fox came after both. They ran in hole. And then a nice fox and he said, "Why are you crying you two?" "The fox came and ate me up — I have no eyes, no mouth, no nose, no ears — no nothing." That's the end of the story.

Boy, 5 years old:

A cowboy rode out in the west until he got to Indians. Then he tried to kill him. Then he went back to the west before they could kill him. Then he went back to his house.

Then fierce pirates went out; they went to the West. They already killed a cowboy. He got buried. He's a plain sheriff and didn't have any money. They sailed back to their chief of the pirates. He said, "If you did a good job, that's just all right." They went out to kill the Indians next and it took a long time for them to come back 'cause there were lots of Indians.

When they came back they thought the shadow had changed into a man. They asked if it was, but the chief of those pirates just forgot and he came near them; and he said there was a shadow of a pirate. They just laughed and jumped up and down, and then they liked the cowboys and Indians.

III

SUCH STORIES vividly illustrate how ideas do not logically follow one another, how words do not mean what we think they mean, how children lack ability in the simplest abstractions. Can we really expect that we can teach young children thus equipped any abstract notions of love, honesty, kindness, and justice? On a more simple level can we even teach them anything through words alone about sharing,

tolerance, prejudice? One needs only to put the questions alongside the young child's verbalizations to realize how unrealistic much of our expectation really is in our teaching of spiritual values.

Clearly what we must have in mind in communicating with children rests more in the area of shared experiences and feelings, and even here we must exercise great caution lest we make the mistake of believing an experience can have the same values for an adult as for a child, or that we can predict the nature of the child's feelings.

And then, since children probably do not understand most of what we say, does this mean we should remain silent? Not at all! But we speak with the realization we will not be understood as we think we will be, and that we will be wise to accompany our words with positive feelings and whenever possible, with concrete, happy experiences. We must never view our words, feelings, or experiences as final answers or teachings for the child. He is a rapidly growing and changing creature, and each year, often each month or day, he will bring new questionings and understandings to the same problems and values. As we have the talent patiently to present ideas anew in terms of his new interests and growth we give him the opportunity to make such ideas a part of himself in a permanent way. But I am afraid of the word "permanent." The only permanence I would really hope to transmit would be the permanent lure of the *quest* for all the values we have mentioned. That person who has found them all, or thinks he has found them all, would be insufferably self-satisfied, or completely not of this world.

IV

Finally, how shall we handle a child's questions, particularly those that seem to deal with ultimate questions, or spiritual values? First, I would urge that a child's questions always be taken seriously, and taken as signals for learning. But an adult must not try to answer everything all at once. In so doing, he would not only kill the

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Abstracts of Doctoral Dissertations In Religious Education, 1960-1961

Assembled by Helen F. Spaulding

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THE 41 ABSTRACTS printed below have been assembled with the cooperation of professors and graduate students in 22 schools. They represent research completed between July 1960 and June 1961. Persons interested in reviewing a complete dissertation may usually obtain it on inter-library loan from the library of the school granting the degree. Do not address requests for dissertations to this magazine or to the National Council of Churches.

ADAMSON, WILLIAM ROBERT. *Bushnell Rediscovered: Pioneer Educator, Champion of Children, Provocative Theologian*. Th.D., Pacific School of Religion, Berkeley, Calif., 1960. 552 pages.

Problem and Limits: To investigate the validity of the appellation, "father of modern Christian education," which is sometimes given to Horace Bushnell.

Procedure: To give consideration to the practicality and contemporary quality of Bushnell's educational insights, to examine the circumstances in which he worked, to make an exposition of the basic premises of his Christian nurture doctrine, to consider his thought as a whole by setting forth briefly his major theological doctrine, to survey his influence upon theology and Christian education in America, and to give a final evaluation of his significance.

Findings and Conclusions: 1. Bushnell discerned the major factors in the growth and training of children which modern psychology and pedagogy have only refined and elaborated.

2. Bushnell revolted against conclusive and emotional types of conversion experience required of children and recovered a sounder, more orthodox theology of regeneration for children as well as adults.

3. Five basic premises underlie his Christian nurture: the omnipresence of God; regeneration as a growing relationship with God; the child's capacity for positive responses to God; human sinfulness; commitment.

4. His doctrines were essentially orthodox though his emphasis on Christ's divinity practically eliminated Christ's humanity. His preoccupation with law detracted from his insights into the *personal* nature of man's relationship with God.

5. Bushnell has often been classed with extreme liberals in their naturalism, humanism, and social gospel when he himself sturdily rejected such.

Bushnell is the "father" of Christian education in America because the now prevalent practice of Christian nurture in the churches was originally formulated by him upon *sound theology*, even though elements of that theology have some times been lost from sight in the actual historical developments of the nurture system.

ALBERTS, WILLIAM E. *Measuring Ministers' Attitudes toward Juvenile Delinquency*. Ph.D., Boston University, Boston, Mass., 1961. 265 pages.

Hypotheses: (1) A minister's attitudes toward juvenile delinquency are related to authoritarian or supportive tendencies in his personality; (2) how a minister handles juvenile offenders is related to his attitudes toward causation and treatment.

The relationship between theological beliefs and ideology toward delinquency was also investigated.

Procedure: Two methods were employed to collect data and test the hypotheses: a Juvenile Delinquency Attitude (JDA) Scale, designed to measure ministers' atti-

tudes on an authoritarian-supportive continuum, was constructed and administered to 92 Protestant ministers located in Boston and adjacent communities; 40 of the 74 respondents completing the questionnaire were interviewed. The questionnaire also contained a short form of the Authoritarian (F) and Traditional Family Ideology (TFI) Scales.

Findings and Conclusions: 1. The validity and reliability of the JDA Scale were demonstrated.

2. The high correlations between the JDA-F Scales and JDA-TFI Scales indicate that a minister's attitudes toward juvenile delinquency are related to his deep-rooted emotional dispositions.

3. The interview analysis revealed that authoritarian scorers tended to be authoritarian in their treatment of youth offenders whereas supportive scorers were inclined to be supportive. In addition, the 20 authoritarian scorers reported a total of only 14 referrals of youths to specialized community resources as compared with 53 referrals by the 20 supportive scorers. These findings suggest that a minister's handling of offenders is related to his attitudes toward delinquency.

4. Eleven of the 20 authoritarian scorers and no supportive scorers identified with fundamentalism.

5. Both authoritarian and supportive scorers subscribed to neo-evangelical, moderate conservative, and liberal beliefs. This finding indicates that religious beliefs can be interpreted to accommodate authoritarian or supportive tendencies.

A minister's deep-lying emotional dispositions generally determine the nature, extent and effectiveness of his approach to juvenile delinquency.

ANDERSON, WILLIAM HENRY, JR.

The Educational Relevance of Calvin's Eschatology. Ph.D., New York University, New York, N. Y., 1960. 213 pages.

Problem: To discover the behavior-modifying concepts directly implied in Calvin's eschatological doctrines. This is based on all of Calvin's published works and is restricted to Calvin's own writings.

Procedure: A list of ten categories of eschatology was determined from the study of a number of systematic theology texts, and then validated as adequate by professors of theology in seven theological seminaries representing seven different denominational affiliations. These categories were divided into two groups: first, general eschatology, includes history, the kingdom, the second coming, the resurrection, and the final judgment; second, individual eschatology, includes death, immortality, the intermediate state, the final state of the wicked, and the final state of the righteous.

Using these categories, the *Institutes* were examined and used as the source for the development of each category. The same procedure was used on the other writings of Calvin.

Conclusions: In his writings Calvin has definite and adequate statements on each of the eschatological categories. The functional importance of the Holy Spirit runs through all of Calvin's eschatology and unifies it. History is spiritual because of the control by the Holy Spirit, the kingdom is spiritual because the Spirit governs it, and so through the other categories. Of special interest is the definition of the kingdom formulated on the basis of Calvin's doctrine. The kingdom is the spiritualized dimension of life mediated through the Holy Spirit to men redeemed and governed by Christ.

The following educational implications of Calvin's eschatology were formulated:

1. The kingdom provides the environment and agency of education.
2. The redemptive relationship of man to Christ provides the central purpose of education.
3. The work of the Holy Spirit is the predominant factor in education in the spiritual kingdom.
4. The curriculum for use in the spiritual kingdom is based on the manifestations of the Spirit, on scripture, and on the needs of Christian personality.

AVALOS, BEATRICE. *The Problem of Man and Community in Contemporary Thought: Implications for Catholic Edu-*

cation. Ph.D., Saint Louis University, St. Louis, Mo., 1961. 501 pages.

Problem: Presupposing for education the need of a time-conditioned view of man, to study his current situation, to consider awareness of this condition by Catholic thought, and to draw conclusions for Catholic education.

Procedure: The critique of the depersonalized man and the mass community made by some existentialist philosophers was taken as a starting point. The study of the humanisms of Marxism and of Dewey's naturalism served to determine their relation to the situation depicted by existentialists. The examination of Catholic theological and philosophical writings in the last twenty years, and of the educational principles of the Schoenstatt movement of Catholic apostolate, served to study the awareness in Catholic thought of the situation and its impact on education.

Findings and Conclusions: (1) Though starting from a critique similar to that of the existentialists, the humanisms of Dewey and Marx fail to offer assurance as to how to retain the individual's integrity and independence while simultaneously establishing meaningful relations to fellow-men and nature. (2) The fact that both these influential humanisms coincide in their critique of man with the existentialist's critique, and that through the incompleteness of their solution they would reinforce the situation, points to the probable existence of a depersonalized man and mass community that should become an object of concern for religious thought and education. (3) Catholic thought appears weakly aware of this situation, especially as it relates to education. It has nourished, however, a number of contributions (among them those of the Schoenstatt movement) which, if conveniently synthesized, may result in the needed time-conditioned view of man and community. (4) Suggestions for Catholic education: to become aware of the situation, and in service to its religious aim, to attend to the natural basis for a religious attitude in modern culture: a strong personality

formation in critical reflection and self-decision, sustained by a natural atmosphere of relations and rootedness.

BEERY, CLEO C. *Public Schools and Religion: The Opinions of Nine Eminent Educators*. Ed.D., University of Southern California, Los Angeles, Calif., 1960.

Problem: To learn what eminent educators have thought about the role of the public schools in the teaching of religion and to determine whether eminent educators believed that the teaching of religion and the practices of religious worship should be completely excluded from the public schools.

Procedure: The inquiry was delimited to opinions about religion in public elementary schools. Six hypotheses were formulated with respect to the probable beliefs of the educators, and an outline of pertinent ideas was developed for use in research. Horace Mann, Henry Barnard, William T. Harris, Francis Parker, G. Stanley Hall, John Dewey, H. H. Horne, William C. Bagley, and William T. Kilpatrick were selected for study. Their publications were studied, analyzed, and compared with the hypotheses.

Findings: (1) No agreement as to the exact meaning of the principle of separation or the extent to which religion should be included in, or excluded from, the public schools. (2) Some believed that religious practices such as Bible reading should be included in the curriculum, while others insisted that such practices should be excluded. (3) None was opposed to both direct and indirect religious teaching in the public schools. (4) None was able to discard his own beliefs and take a neutral or objective position in regard to the teaching of his own religious ideas in the public schools. (5) None consistently believed that democratic solution to the problem was the complete elimination of religion or of religious teaching from the public schools. (6) Attitudes reflected the changing philosophical and religious beliefs which were striving for dominance in America during the past 130 years.

In related areas not included in the hypotheses the educators were enthusiastic

supporters of liberty, freedom of conscience, and democracy, and were anxious that religious doctrines should not be forced upon children in the public schools. They agreed that the teaching of morals and ethics was an important part of the public school curriculum. Whether morals and ethics depend upon religious sanction and authority was a point of disagreement among them.

Conclusions: The educators did not believe in the complete separation of religion and religious ideas from public school education. Eight of the nine were unable to separate their own religious ideas from the ideas which they thought should be included in the public school curriculum. When an educator's own definition of religion and his own approved religious beliefs were compared with the ideas which he advocated for inclusion in the public school curriculum, there was a close similarity. The educators appeared to be unaware of the fact that they breached the principle of separation at that point. Rather than thinking of their beliefs as being sectarian or biased, they were convinced that their own religious ideas were basically and scientifically true.

BOEHLKE, ROBERT R. *A Theological Evaluation of Learning Theory for Christian Nurture*. Th.D., Princeton Theological Seminary, Princeton, N. J., 1961. 464 pages.

Problem and Limits: To analyze learning theory, to evaluate it theologically, and if necessary, to propose a theory of learning for the Christian nurture.

The hypothesis was stated as follows: (1) stimulus-response learning theory is valid for Christian nurture involving skill-habits; partially valid for gaining knowledge and understanding, for learning attitudes and values; and invalid for determining changes in the self through the divine-human encounter; (2) cognitive learning theory is valid for Christian nurture involving skill-habits, knowledge and understandings of the Christian faith; partially valid for restructuring attitudes and values; and invalid to account for the changes in the self through

the divine-human encounter; and (3) a further theory of learning is necessary to account for and to predict the deeper changes in the self through the divine-human encounter.

Procedure: Selected Christian education sources were examined to determine the concerns to be learned in Christian nurture, and consequently to be answered by learning theory. Primary and secondary learning theory documents were studied to determine whether there were one or several kinds of learning. On the basis of the evidence, an evaluation was made at the learning theory level of the adequacy of learning theory to answer to the concerns to be learned in Christian nurture. Learning theory was then temporarily laid aside in order to determine the insights from theology for valuation and for process. The disciplines of learning theory and theology were brought into relationship through an analysis of their approaches to mutual concerns. Each learning theory's answers to the specific concerns to be learned in Christian nurture were evaluated theologically.

Findings: The hypothesis for stimulus-response theory was supported on attitude and value learning and change in the self. It was not supported for skill-habit, knowledge and understanding learning. The hypothesis for cognitive theory was supported with the exception of the category of change in the self. Cognitive theory of the gestalt type was found to be partially valid for change in the self. No provision was made in the hypothesis for motive learning, but only gestalt theory was partially valid in this respect. As an overview, it was concluded that apart from motive learning and change in the self, one or more theories of learning studied were valid for the concerns to be learned in Christian nurture.

A theory of learning was proposed to integrate the valid insights from theology and learning theory. The integration was achieved through the words, *creation-engagement*. "Create," means to fashion, to make or to create but this is always a divine and never a human activity. "Engagement" includes such meanings as interaction, en-

counter, commitment, and mutually accepted responsibilities. According to creation-engagement, the concerns of Christian nurture are learned as God creates new selves through the engagement of persons with their field of relationships.

CANOY, SISTER MARY ZENO, S.S.N.D.
An Appraisal of Reconstructionism in Education in the Light of the Papal Documents. Ph.D., St. Louis University, St. Louis, Mo., 1960. 350 pages.

Problem and Limits: To discover the relationship existing between the Roman Catholic position and the plan of reconstructionism for a new social order.

The papal proposals for a new social order and reconstructionism seem to be diametrically opposed, because the Roman Catholic position involves the entire existence of man — even beyond the temporal — and the ideology of reconstructionism encompasses only man's temporal life span. In addition, the ends and ultimate species of means of both appear to be at opposite poles.

Procedure: A historic-analytic approach to the subject was employed which focused upon the points of ideological convergence and divergence of these two systems in theory and practice. Because of the evolutionary development of education, brief historic sketches of New Education, progressive education, and reconstructionism, along with a *précis* of the papal background concurrent with the movements, were prepared. Against this backdrop the principles of reconstructionist education and Catholic education were deduced from the writings of Theodore Brameld and the papal encyclicals. As a result of these analyses several practical notions and a few speculative ideas emerged which the two system held in common.

Findings and Conclusion: A degree of agreement was discernible concerning the basic needs of man and the desirable, practical means to satisfy them. But the methods for doing so were divergent: social internationalism proceeded one way, Christian democracy in another. The purpose of the reconstructionist was to develop the whole

man for the idealization and service of the social state; the aim of papal planning was to develop man's intellect and whole personality for the worship and service of God whom he sees in his brother.

CORCORAN, GERTRUDE BEATTY. *Social Relationships of Elementary School Children and the Released-Time Religious Education Program.* Ed.D., Stanford University, Stanford, Calif., 1960. 126 pages.

Problem: To examine the social relationships of children in schools which participate in the released-time religious education program. Sociometric measures were used to identify the social correlates of released-time participation and non-participation in public school classrooms from which children may be dismissed to attend the program.

Procedure: Two groups of 64 children each, matched by age, race, sex, IQ, socioeconomic status, and religious background, were sampled from 559 sixth-grade pupils. These two groups were categorized into: (a) Participants, comprising sixth-grade pupils who attended released-time classes for at least six months; (b) Non-participants, comprising sixth-grade pupils who had not attended the released-time program.

The Columbia Classroom Social Distance Scale, the Moreno Sociometric Technique, and the Questionnaire for Public School Teachers were used.

Results and Conclusions: In classrooms which dismissed children to attend released-time religious education classes, participants did not receive social acceptance scores significantly different from those of non-participants. In addition, no significant relationship was found between the social acceptance of children and the number of their classmates who attended released-time classes. This study further demonstrated a lack of association between released-time participation and religious sub-group structure in public school classrooms. Therefore, in terms of the population sampled and definition of social acceptance used, degree of participation in the released-time

program was not demonstrably related to the sociometric status of elementary school children.

No significant relationship existed between the attitudes of teachers toward the released-time program and the citizenship ratings which they gave to participants and non-participants in their classrooms. In addition, no significant difference was found between the proportion of children who attended released-time religious education from classrooms of teachers who favored the program and from classrooms of teachers who opposed it.

CURTIS, DUNSTAN E., O.S.B. *The Historical-Philosophical Bases of Teacher Education in a Benedictine College*. Ph.D., Stanford University, Stanford, Calif., 1960. 577 pages.

Purpose: To resolve the problem: why should a Benedictine, liberal arts college of the sort represented by St. Martin's College choose to institute a program of teacher education for personnel in the American public school system?

Procedure: The study is primarily analytical, from both a historical and a philosophical standpoint. The stated aims of St. Martin's College, within its larger context of the Benedictine Order of the Roman Catholic Church, were studied. The history of St. Martin's College is presented, with an especial emphasis upon the educational development of the institution. An attempt is made to justify the addition of teacher education as a professional program to a college avowedly liberal arts in its basic orientation. Original documents of the institution were studied, particularly the correspondence of the several superiors.

Findings and Conclusions: By way of resolving the key problem, the author compares several variant views concerning the objectives of liberal education. An "adaptive" position in regard to liberal arts goals is suggested as best agreeing with the adaptability of the Benedictine Order to the varying social contexts through which this order has passed since its founding in the sixth century. This "adaptive" position holds that

practical and even professional studies can be admitted into the curriculum of a college of liberal arts and sciences without destroying the essential liberal content of the collegiate program. The staff at St. Martin's College is of the opinion that the teacher education program is reasonably and adequately grounded in the liberal arts objectives and ideals of the college.

DANIEL, JAMES H. *The Appropriateness of Teaching Certain Religious Concepts to Children between the Ages of Six and Twelve*. Ed.D., North Texas State Teachers College, Denton, Tex., 1960. 467 pages.

Problem: To determine the appropriateness of presenting the concepts contained in the "Objectives of Christian Teaching and Training" of the Baptist Sunday School Board to children aged six through twelve. This study suggested the following hypothesis: certain religious concepts are presented before the child has reached the maturity level to understand and use these concepts.

Procedure: A study of the objectives of teaching and training was made to ascertain the aims of religious education for children aged six through twelve. From this study, concept clusters were derived that were to be taught by Southern Baptists to children aged six through twelve. Statements concerning the expected levels of understanding were derived from these objectives. In order to obtain some validity for the derived concept clusters, they were presented for evaluation, along with the statements of the expected level of understanding, to the members of the age-group subcommittees of the curriculum committee of the Baptist Sunday School Board. Concept cluster and statements which were agreed upon by all reporting committee members were used.

The concept clusters and the statement of expected level of understanding were grouped according to two major headings, social and theological concepts. A study was made of the literature in the area of concept development and of the available research related to the development of religious concepts in children.

The comparison of the research finding with the statements of expected levels of understanding revealed that a large number of the expectations were above the ability of most primaries and juniors.

Conclusion: A larger number of the social concepts than theological concepts could be understood by the primary or junior. The social concepts could be understood provided the adult gave specific suggestions for behavior. The primary and younger junior followed the suggestions of parents because they were expected to do this, but with little understanding concerning the reason for doing so. The older junior was beginning to learn to control many of his actions based upon inner controls.

Before the child can understand most theological concepts, he must be able to understand abstract concepts. The older junior is beginning to understand some of the abstractions in theological concepts, but it appears that adequate understanding of the concepts could not be obtained until the adolescent years. The primary or younger junior can use theological concepts on the verbal level, but does not understand what he is saying.

DIETTERICH, PAUL MERRITT. *An Evaluation of a Group Development Laboratory Approach to Training Church Leaders*. Th.D., Boston University, Boston, Mass., 1961. 650 pages.

Problem: To evaluate some of the effects of two one-week, experimental, pilot laboratories in group development, held in Oxford, Mississippi, in 1957, and in Omaha, Nebraska, in 1958, and sponsored by the General Board of Education of The Methodist Church, Division of the Local Church.

Procedure: Subjects were 79 participants, ministers and lay persons with conference and district positions primarily as volunteer religious education workers. They were introduced to recent social science insights into the problems of planned change, directed especially toward five sponsor-goals: self-insight, diagnostic sensitivity, concepts of leadership, redemptive fellowship, functional application.

The participants were measured prior to, immediately following, three-, and six months after the laboratories. Evaluation research instruments, eight paper and pencil procedures designed at the Boston University Human Relations Center, were aimed at measuring participant-change in terms of the five sponsor-goals.

Findings and Conclusions: (1) Participants gained new self-insight in terms of roles taken in groups, personal needs for acceptance, and awareness-level understandings of self as group members. (2) Participants gained a new diagnostic vocabulary which helped them solve back-home human relations situations and recognize their own involvement in these situations. (3) Participants gained new understandings of leadership, seeing leadership as changing oneself in relation to other group members, and they became less militant about forcing change. (4) Participants defined redemptive fellowship in terms of previously unrecognized dynamics of group membership. (5) Participants applied laboratory learnings to back-home working situations by building "feedback" into training programs, and applying new self-insights, diagnostic skills, leadership concepts, and aiming toward a redemptive climate. Colleagues back home reported participants to be more effective church leaders after laboratory training.

This project implies the need of church leaders for training in change-agent skills, understanding how groups develop, as well as in terms of the five sponsor-goals. It also implies the need for further research projects within the church.

ELWOOD, WILLIAM FREDERICK. *Value Theory in Education: The Application of an Hypothesis for the Empirical Nature of Value to the Philosophy of Education*. Ed.D., University of Arizona, Tucson, Ariz., 1959. 304 pages.

Problem: A search for an empirical value criterion which may be used as a philosophical foundation for the teaching of moral and esthetic values in public education in the United States. The need for such a cri-

terion arises out of the principle of separation of church and state, and the corollary need for a foundation, other than religious, for the teaching of such values.

Procedure: In attempting to define value empirically, the possibility is raised that, since the value attitudes of objectivism and subjectivism are apparently antithetical, the objective relativism (as first defined by A. E. Murphy) common to the definition of value in systematic idealism, realism, and pragmatism may well provide such a criterion. To this end, the philosophies of Bradley, Alexander, and Dewey are examined as representative. The implications for objective relativism and value are listed. Implications for a common psychology of learning are considered. Then value theory in terms of objective relativism is applied to public education in terms of the definition of the curriculum.

Findings and Conclusions: (1) The survival of any organism depends upon the accuracy of its evaluation of the reality of its environment. The concept of objective relativism arises in the notation of this fact. "Science" expresses the independent reality of an event or object as the relatedness of its parts. "Philosophy" expresses the human organism's awareness of his relativity to the approximation of that relatedness which he grasps. Among human organisms, value is thus an expression of the human individual's awareness of his relativity to the relatedness which defines reality. (2) This concept is common to variant philosophical systems of idealism, realism, and pragmatism; it is also supported by the consolidated findings of variant theories of learning in psychology. (3) This concept is inclusive of subjectivism and objectivism when these attitudes are taken as variant theories of value. On the basis of that inclusion and the presence of the concept in variant systems of philosophy and the support given by psychology of learning, the concept of objective relativism may be taken as the empirical criterion of social values, individual evaluation, and value. (4) As such an empirical criterion, this concept is germane in every sense to the theory and practice of public education in the

United States. Far from being matters of subjective opinion and selfish desire, and far from being matters of remote objectivity and abstract authority, values are nothing if not expressions of vital purpose and vital relativity to knowledge that approximates ultimate relatedness, ultimate reality. The accurate determination of value relationships is the supreme function of organisms that survive. (5) Such a criterion is authority for the teaching of moral and esthetic evaluation of factual subject matter in the curriculum of public education in the United States.

EVANS, J. BRUCE. *A Personality Inventory*. D.R.E., New Orleans Baptist Theological Seminary, New Orleans, La., 1960. 174 pages.

Problem: To design a testing instrument for assessing the personalities of church-related vocational workers. The design of the test necessitated the development of a personality theory to serve as a basis for the instrument.

Procedure: The test was designed according to generally accepted construction procedures for personality inventories in the secular fields.

Findings: In evaluating the inventory on a sampling of Southern Baptist church-related vocational workers and denominational leaders the following comparisons were noted:

1. Preachers tended to score more dominant than teachers. Musicians tended to score higher on exhibition. Education directors score more controlled and musicians less.
2. Pastors of large churches scored higher in dominance and exhibition than those in smaller churches. Education directors from larger churches scored more submissive than those in smaller churches.
3. Evangelists tended to score less controlled than the average individual in the sampling.

GRANT, ALEXANDER JAMES. *The Study and Use of the Bible among College Students*. Ed.D., Union Theological Seminary, New York, N. Y., 1960.

Problems: To formulate a philosophy of Bible study in keeping with the traditions of the Student Christian Association movement of its Bible study program. Its focus is on students who come within the influence of the student divisions of the YMCA and YWCA which make up the Student Christian Association Movement.

Procedure: To provide a realistic setting for these proposals, an historical survey of the S.C.A. Movement over the last half century was made, showing its main characteristics and analyzing the place and purpose which the study of the Bible has had in its long experience. Special attention was given to the impact on its life and thought of recent changes in the theological, educational, and social climate.

A philosophy of Bible study was formulated by using for its central principle the "method of correlation," as developed by Paul Tillich. Three pertinent problems were considered: the nature and authority of the Bible, the method of interpreting its language forms and symbols, and its relevance to contemporary life. A philosophy of Bible study was outlined utilizing the method of correlation, in the conviction that the form in which the biblical message is communicated must take full account of the ways and terms in which students understand the meaning of their existence. This became the basic orientation and framework for the subsequent proposals.

Findings: Proposals are made in the form of "guide-lines" for the development of a general Bible study program. These take into consideration the character and needs of the current student generation, and propose various ways for developing patterns of Bible study by which students can become involved in a meaningful encounter with the Bible.

Further, specific proposals are advanced relating to study methods, materials, and leadership. These are drafted to take account of current educational principles and experience, especially in the area of group dynamics, and to emphasize the values of study within a group setting of acceptance

and encounter where "dialogue" is the prevailing character of communication.

A proposal is outlined for a national Bible Study Commission. Its purpose would be to give strong central leadership and to make for more continuous and consistent policies in developing the study of the Bible as an integral aspect of the life and work of the S.C.A. Movement and the local associations.

HACHEN, DAVID S. *A Guiding Philosophy for Reform Jewish Education*. Ed.D., Teachers College, Columbia University, New York, N. Y., 1961.

Problem: To provide a new approach to Jewish religious education in the United States for rabbis, educational directors, teachers, members of religious school committees, and members of boards of trustees in Reform Congregations.

The key to the heart of the Jewish faith is the enduring significance of the Covenant which was established at Sinai and still exists between Israel, the people, and God. It is the purpose of this Guiding Philosophy to help rabbis, educators, and laymen in the Reform Movement realize the importance of educating for commitment to the Divine in Covenant terms and see how it must determine both the function of the religious school and the role of the other agencies for education within the congregation.

Procedure: This project starts with a theological point of view and then seeks to draw the implications of this point of view for Reform Jewish education. Having shown that the Covenant philosophy is required in Reform Judaism today, and having indicated how that philosophy relates to the basic ideas of Reform Judaism, the study suggests ways in which a renewed Covenant relationship might be inculcated in the religious school. The basic idea is also related to other religious education programs in the synagogue and indicates how the Jewish family is an important link in developing the Covenant relationship.

Conclusion: The life of the Covenant is important for the Jewish people, the Reform movement, the congregation, and the

individual Jew. On each level there are serious weaknesses which can be overcome as the Jew strengthens his ties with other Jews and as he stands with his people in a Covenant relationship before God.

HAENDSCHKE, MARTIN A. *The Historical Development of the Sunday School Movement in The Lutheran Church-Missouri Synod.* Th.D., Concordia Seminary, St. Louis, Mo., 1961. 301 pages.

Problem: To discern and evaluate the relationships, attitudes and interaction which changed the Sunday School of The Lutheran Church-Missouri Synod from an educational agency opposed and feared as a danger to the Christian elementary school and the ministry, to a full partner in Christian education with a well devised curriculum and lay teacher training program.

Procedure: Examination of the official procedures of the general and district synodical conventions and professional theological and educational journals: interpretation of attitudes expressed by popular church publications: an historical evaluation of the decisions of official boards and committees. Interviews were conducted with officials, representatives from all parts of the country, and current professional personnel attached to the Board for Parish Education.

Findings and Conclusions: (1) The Sunday School, beginning with Robert Raikes' movement in England, was viewed with suspicion because it was associated primarily with Protestant Calvinism as well as with liberal Lutheranism. (2) The opposition entertained grave concerns, considering the Sunday School a threat to the Christian elementary school system, and fearing that the laity could not be properly trained to undertake the teaching tasks relating the Bible to life. (3) A crucial change was the transition from the German to the English language effected heroically by the English District. (4) Tensions, concerns and opposition were greatly reduced as educational specialists produced a Scripturally-sound, doctrinally-acceptable curriculum and devised a rigorously disciplined series of train-

ing courses for lay teachers for the local level.

An effective, auxiliary educational agency, the Sunday School (1) was developed by professionally trained educators who were the product of a deep educational concern and a complete elementary-secondary school system; (2) this agency has continued to be refined and improved on both the levels of curriculum and teacher training techniques; (3) its influence was gradually extended from identification with the elementary school grades to a wider scope beginning with pre-school children and extending through high school and college to the adult levels by means of a rapidly developing Bible study program; (4) this agency has been and continues to be strengthened by the production of a Bible-based, confessionally-loyal literature, with helps for teachers and administrators.

HARLOW, HAROLD C., JR. *Racial Integration in the Y.M.C.A.* A study of the Closing of Certain Negro YMCA's with Special Reference to the Role of Religious Factors. Ed.R.D., Hartford School of Religious Education, Hartford, Conn., 1961.

Problem: A study of the relation of some religious factors to the closing of certain Negro YMCA branches and the integration of the formerly all-white central YMCA's with emphasis upon those leaders, both lay and professional, who were actively involved in the closing of the branch.

Procedure: YMCA history was traced to show the development and institutionalization of YMCA's for Negroes. Descriptive information was gathered regarding the communities, and the case study method was used in gathering data regarding leaders involved.

Findings and Conclusions: Findings are in three main sections: initiation of the closing, religious factors, and the closing. The first section deals with those factors which were thought to have brought about the closing of the Negro branch, and then explores all factors which were actually operating over a period of time.

In the second section, the actions of the churches, the religious backgrounds of the respondents, and the YMCA religious programs are reported. Actions of individual churches, their ministers, the church councils, and the ministerial associations are shown. The relation of strictly religious programs of the YMCA to the closing is reported.

The third section deals with the planning and preparation for closing, the impact of the closing on the YMCA and on the community, and suggestions made by the leadership for other associations thinking of closing Negro branches.

It is possible to see that the churches and religion were closely related to the integration process; and furthermore, that respondents felt that religion had been a help to them in this process. The thesis closes with some observations on the problems raised in the study in the area of planning and implementation of policy. A set of propositions supported from the data is given which might provide hypotheses for further research as well as a guide for gaining more experience in intergroup relations for religiously motivated agencies.

HAYNES, ROLAND. *The Place of Religiosity in the Self-Reports of Negro Students in a Church-Related College.* Ph.D., Boston University, Boston, Mass., 1961. 257 pages.

Problem: To determine if there is any significant difference between the way students of high and of low religiosity view themselves. "Religiosity" refers to religious behavior in church attendance and contributions, in reading religious literature, and in affirming religious belief.

Procedure: Strunk's *Wesleyan Religiosity Index* was administered to 186 students, enrolled in a required first year course. Of these, 74 students were classified as "high religiosity," and 50 as "low religiosity." The scores in religiosity were then correlated statistically with the self-reports of these students. To evaluate the self-reports and personality characteristics of the students, five other standard tests were administered:

the *Gilmore Sentence Completion Test*, Bill's *Index of Adjustment and Values*, Allport, Vernon, Lindzey's *Study of Values*, Cattell's *Neurotic Personality Factor Test*, and Funk's *Experimental Scales*.

Findings and Conclusions: (1) The female high religiosity group showed greater emotional stability than the male high. The female low religiosity group showed greater emotional stability than the male low. (2) Students scoring high on religiosity tended to be less theoretically, aesthetically, and economically oriented. (3) Students scoring high on religiosity showed no consistent positive or negative self-images. (4) Signs of religious conflict are more evident in the case of high religiosity groups than low. (5) Male students tended to score higher in neurotic tendencies than the female.

The hypothesis of this study was generally supported; namely, that self-reports show no significant difference in the self-evaluation, consistency, and certain personality factors of students of high and of low religiosity. It indicated that religiosity is not the decisive concern for these students. It appears that the entire culture and interpersonal relationships are more important to them than the single factor of religiosity.

INSKO, WILLIAM ROBERT. *A Study of Women Directors of Christian Education in the Parishes of the Episcopal Church in the Continental United States.* Ed.D., Duke University, Durham, N. C., 1960.

Purpose: To secure information on the (1) work responsibilities, (2) general status, and (3) educational preparation of women directors of Christian education in the parishes of the Episcopal Church in the continental United States. Information in these three areas is necessary in order to plan realistically for the educational preparation of future women directors and to take steps for the improvement of the profession today.

Procedure: A questionnaire was sent to the women parish directors of Christian education in the Episcopal Church. Among other sources of information was the re-

sponse to personal letters written to 95 leaders in the Episcopal Church. Of those responding, 127, or 75 per cent, were full-time salaried women directors and 42, or 25 per cent, where part-time salaried women directors.

Findings: In the area of work responsibilities, the directors work primarily with the church school. The program for adult education is weak in the parishes they serve. They work six days a week for 36 to 60 hours. They do their own secretarial work, consider their associations with the people the most gratifying part of their work, and recommend their profession to qualified young women.

In the area of general status, women directors are generally employed by the rector, 81 per cent are not given job descriptions, 61 per cent receive supervision from the rector, 64 per cent are provided with funds to attend Episcopal workshops, 85 per cent read *Findings*, 46 per cent read *Religious Education*, 46 per cent belong to the Association of Professional Women Church Workers of the Episcopal Church, 34 per cent have come into the Episcopal Church from other churches, and most of them desire more of a team relationship with the rector.

In the area of educational preparation, the directors have attended 121 different colleges and universities for undergraduate study; 59 per cent hold a bachelor's degree; 34 per cent hold graduate degrees; 30 per cent have no degree. Sixteen per cent majored in education. Christian education was listed as a major in graduate study by 23 per cent, and considered the least beneficial among graduate courses. They consider contacts with their professors the most beneficial aspect of graduate work. Forty-seven per cent listed class room teaching as previous professional experience; 67 per cent desire further graduate study, and 27 per cent would take correspondence courses.

Recommendations: That the Episcopal Church (1) decide what the position of the woman director of Christian education should mean as to functions, (2) educate the clergy on the importance of the posi-

tion and acceptance of the women, (3) open Episcopal seminaries to women, (4) provide summer sessions for those in the field, (5) strengthen all courses in Christian education, and (6) offer courses in the church school and adult education.

JOHNSON, EINAR O. *Soli Deo Gloria: A Study of the Philosophy and Problems of Higher Education among Norwegian Lutherans in the American Environment, 1860-1960.* Ph.D., University of Washington, Seattle, Wash., 1961. 497 pages.

Problem: To examine the role, the problems, and the contributions of Christian higher education as represented by six four-year Norwegian Lutheran liberal arts colleges.

Procedure: The philosophy of education of each school was traced through an historical study of the college's development. Of particular concern were Luther College and Augsburg College, the earliest senior colleges to be founded and the farthest apart in educational philosophy. An attempt to outline a Lutheran philosophy of education was included. The investigation utilized original source material in the Norwegian language, interviews with clergy and laity, and visits to the colleges.

Findings and Conclusions: All the Norwegian-American educators drew upon the rich educational heritage from Martin Luther, and on their Norwegian backgrounds. The high-church, orthodox views of the founders of Luther College, concerned with "pure doctrine," contrasted sharply with the low-church, "free congregation" approach of Augsburg's founders. Later institutions were more Americanized from their inception. At first relatively secure in the superiority of their own heritage, the colleges yielded slowly to the American milieu in language, curriculum and general college program.

The colleges have made a contribution, particularly to the American Midwest, in insistence on thoroughness in higher education, and in special emphases in areas such as languages and music. The faith which Norwegian Lutherans have in their basic

educational philosophy and in their Christian liberal arts colleges has survived the changes and adaptations effected by the American environment.

KELLEY, ROBERT K. *The Church's Ministry to College Students in the United Presbyterian Churches of Southern California.* Ph.D., University of Southern California, Los Angeles, Calif., 1960. 288 pages.

Problem: Approximately three-fourths of the estimated 23,000 Presbyterian-preference college and university students in Southern California are commuters and potential members of local church college groups. The purpose of this study was to determine the adequacy of the program of Christian education being carried on by the college departments of these churches. The United Presbyterian Church carries on a nationwide campus program. There is no definitive program, however, for local church groups.

Procedure: Questionnaires and group interviews were used to survey 27 of the 97 churches reporting such programs in 1958; 234 group members were included in the study. The adequacy of these programs was judged by a progressive philosophy of Christian education in the Reformed tradition, and by the opinions of the college students and other group participants.

Findings and Conclusions: The majority of the students tested were commuters; these group members show a close attachment to the local church; they are detached from active campus life in terms of extracurricular activities and campus religious groups, and there is a wide diversity of programming in these local church groups.

Primary religious group allegiance was found to be off campus, with only 14 per cent attending the Presbyterian campus program regularly, in contrast to 80 per cent who regularly attend their local church. The program of Christian education now being carried on is judged to be inadequate because it influences only a fraction of United Presbyterian students, the campus program does not effectively supplement the church

program, and the church groups lack unity, purpose, theological foundations and spiritual depth.

In order to provide a more adequate and effective program, in light of the continuing trends observed, it is recommended that the work of the Westminster Foundation be expanded or become more specialized, that the local church raise the level of the present Christian education program for college students and explore new avenues for its ministry to college students and others of this age group in the congregation.

KIM, TUK YUL. *The Problem of Growing Disunity in the Presbyterian Church in Korea and a Suggested Approach for the Christian Education of Young Koreans.* Ed.R.D., Hartford School of Religious Education, Hartford, Conn., 1961.

Problem: This thesis studies the problem of growing disunity in the Presbyterian Church in Korea: it proposes an approach to the Christian education of young people that will enable them to deal with the problem. Non-theological factors in the secular culture which promote church disunity are examined, and ways of reconciling present schisms through Christian education are proposed.

Procedure: The general background of the problem in relation to the geographical, ethnic, and historical aspects of the Korean people, including the vital part played by the history of the Korean Christian church itself, is studied. Non-theological factors operating in the Korean Church which influence divisiveness are pointed out: lack of knowledge of the Christian heritage among Korean Christians; lack of dialogue between Korean Christians and world Christendom, as well as among Korean Christians themselves; the influence of Confucianism in Korean education; and the influence of provincialism among Korean people.

Findings: Although the forces of disunity bear upon Christian education, Christian education, in turn, can constructively redirect young people toward reconciliation

and unity within the church. The authoritarianism of Korean family life and of the Korean educational system are the background of authoritarian Korean Christian education. The omission of Church History from the Korean church school curriculum, the effect of revivalism and emphasis on otherworldliness in the Korean churches, and the method of leadership training are evaluated as contributing factors in the problem of disunity in the Presbyterian Church in Korea. These findings show that thus far Christian education in Korea has done virtually nothing toward the task of promoting Church unity.

An approach to the Christian education of young people in Korea to transcend division and promote unity in the Korean Church, and to heal the distorted relationship among the Korean people is outlined. The curriculum suggested includes a course on the history of the Church in the Far East with special emphasis on Korean Church History; a special plea is made for the development of small groups and teaching principles to foster a true experience of Koinonia. Finally the thesis makes recommendations for leadership development in Christian education, and sketches steps for the application of this study to the Korean situation.

KIRSCH, PAUL JOHN. *Deaconesses in the United States Since 1918*. Ph.D., New York University, New York, N. Y., 1961.

Purpose: To trace the history of deaconess work in the United Lutheran Church in America since 1918, in comparison with that of the deaconess work of the other Protestant churches with diaconates of women in the United States, in order to discover insights and patterns that might be useful in planning the future of deaconess work in the United Lutheran Church.

Procedure: Data for the years since 1918 were gathered from church and diaconate publications and minutes and from interviews.

Some deaconess establishments have been unable to cope with recruitment problems

and have ceased to exist or appear to be moribund. Others have responded (1) by developing direct recruitment procedures, and (2) by tending to eliminate features of deaconess life with negative recruitment value. There has also been a tendency in a majority of the churches in which such articulation did not already exist to establish the women's diaconate explicitly as a churchly office.

A major tendency of the changes made in the women's diaconates that are maintaining themselves has been toward professionalizing deaconess work through providing and requiring standard professional education of deaconesses.

Findings: Findings of the study relevant to the future of deaconess work called for (1) continuance of direct recruitment activity; (2) abandonment of the requirement of deaconess celibacy and of similar requirements (where they persist); (3) advancement of the professionalization of deaconess work to include the requirement of graduate degrees for all deaconesses; and (4) recognition of the deaconess as the incumbent of a churchly office, that is, as a member of the clergy.

The concept of "deaconess work" comprises a number of subordinate notions: not only the work deaconesses perform and deaconess education, but the various aspects of the conception of the deaconess herself and of the diaconate. The latter include deaconess recruitment procedures, admission requirements, investiture, probation, and consecration; the relationship of the deaconess to the church; deaconess vows, remuneration, garb, title, separation procedures; and the roles of the motherhouse and sisterhood in the life of the deaconess and of the diaconate in the life of the church.

LINDECKER, WAYNE M., JR., *A Normative Description of the Role of the Certified Director of Christian Education in the Methodist Church*. Ph.D., Boston University Graduate School, Boston, Mass., 219 pages.

Problem: To describe normatively the position of the certified director of Christian education in The Methodist Church.

Procedure: Library research, questionnaire, and interviews of groups of respondents and individual respondents.

Findings and Conclusions: 1. The library research traced the historical developments of the vocation of the employed local church director of Christian education in the Protestant churches and in The Methodist Church from its beginning in 1908 to the present time. This research supported the assumption that a description of the position of the director of Christian education is needed.

2. The questionnaire was sent to the pastor, director, chairman of the commission on education, and church school superintendent in the 355 local churches where Methodist directors are employed. Fourteen hundred nine questionnaires were mailed; 713 usable questionnaires were returned for a response of 51 per cent. Seventy-six per cent of the directors returned questionnaires. Significant areas of agreement and of disagreement were revealed among the four leaders concerning the work of the director.

3. Interviews were held with twelve individual respondents, with two groups with all four respondents, and with one group in which three of the four respondents were included. Findings from the interviews were compared with those from the questionnaire and, although not an adequate sample, supported the findings from the questionnaires.

4. A normative description of the certified director of Christian education in The Methodist Church was formulated upon the basis of the research data. Normative description is used in this case to mean a statement of what ought to be the nature and work of the director.

LINDELL, EDWARD ALBERT. *Implementation of Christian Goals in Selected Lutheran Colleges*. Ed.D., University of Denver, Denver, Colo., 1960. 155 pages.

Problem: To study the practices and procedures used in selected Lutheran colleges in the implementation of Christian goals.

Procedure: Questionnaires were sent to the presidents of 21 Lutheran colleges offering a B.A. degree and a liberal arts program in regard to their practices in the areas of administration, faculty, curriculum, student life, and organized religious experience. Twenty colleges responded. A visit was made to six of them, in which the president, dean of the college, dean of students, the chaplain, a department head, and selected students were interviewed, and observations made of the library, chapel, dormitories and general physical facilities.

Findings: These colleges are trying to implement their Christian goals by a number of curricular and extra-curricular means. The board of trustees is responsible for the original direction and impetus of the program, but the faculty are the most important single factor in carrying it out. Recommendations:

1. In-service training programs should be instigated to help the faculty understand thoroughly the basic percepts of Christianity.

2. The department of religion should be recognized as a regular academic department.

3. Student organizations should keep their objectives in harmony with those of the college.

4. The board of trustees should annually review the implications of the goals of their institution.

5. Representatives of colleges in areas predominantly Lutheran should meet with representatives of colleges from areas where Lutherans are few in number to consider their separate problems.

6. Fraternities and sororities with restrictive clauses should be suspended.

7. Vocational guidance should be centered around the concept of a Christian vocation.

8. Each college should have a building used exclusively as a chapel.

9. Both faculty and students should be required to attend chapel.

10. The student congregation approach should be further developed.

LITTLE, GERTRUDE ISABEL. *Exploring the Use of Direct Experience as One Means of Developing the Qualities of Workmanship Needed by Religious Educators*. Ed.D., Teachers College, Columbia University, New York, N. Y., 1960.

Problem: To structure a college course providing direct experience through which students might facilitate their self-development in qualities of workmanship needed by religious educators. What direct experiences are most useful for this purpose? Where are opportunities for these available?

Procedure: Students volunteered for work in an area of service in a church, or church-related organization, where each felt some responsibility, and where his capabilities made his services acceptable, as well as one that would offer direct experiences through which he could develop the qualities he felt he needed.

Log records of direct experiences, short-term and semester evaluations, autobiographies, life philosophies, critical reviews, and recordings of instructor-student conferences provided data for analysis. Criteria for this evaluation were formulated, based on this project's purposes and assumptions.

Conclusions: Direct experience proved most valuable in facilitating student self-development of: (1) capability for having meaningful interpersonal relationships; (2) awareness of needs for self-development; (3) adroitness in discerning situational learning problems; (4) adeptness in having healthy colleague interaction; (5) cognizance of crucial need for the expeditious use of current educational principles in local churches.

Areas of service found useful, and to be promoted through this course, included: (1) youth fellowship commission consultants; (2) church school apprentice directing, or teaching; (3) scouting leadership; (4) church school teaching.

MCCARTER, NEELY DIXON. *The Appropriation of Revelation and Its Implication for Christian Education*. Ph.D., Yale University, New Haven, Conn., 1961. 343 pages.

Problem: To investigate theologically the nature of God's revealedness and the human processes whereby this divine act comes to be a part of man's inwardness; to suggest the outline of an education theory derived from the understanding of the appropriation of revelation as a divine act and a human process.

Procedure: The appropriation of revelation in the theologies of Paul Tillich, Rudolf Bultmann, and Karl Barth was studied. The relation of theology to education was set forth in a brief statement of the educational philosophies of the Greeks, Dewey, and the church catechizers. The practical expression of the marriage of theology and education in terms of Christian education was investigated in the study of four contemporary Christian educators. The conclusion seeks to set forth a theology of appropriation and its concomitant educational theory.

Findings and Conclusions: (1) The theology of Karl Barth affirms with greatest clarity and precision that the appropriation of revelation is both a divine act and a human process. This is delineated in terms of the relation of God to man, the clarity of the object of appropriation, the nature of the subjective realization of revelation, and Barth's theology of witness. (2) Education, defined as the initiation into existence rather than as merely the learning process, is concerned with the nature of truth, persons, and the sensible world; thus it is inescapably related to theology. The theological position of this study, that of Barth, asserts that truth is historical, rational, and personal. It affirms that the true nature of man is seen in Jesus Christ, and that the world is the context and means of obedience to Christ. (3) In terms of Christian education, the theology of the appropriation of revelation (a) guides the Christian educator's usages of secular or empirical data; (b) indicates the relation of the subjective realization of revelation in terms of the questions of knowledge, experience, and discipleship; (c) and determines the nature of the goal of Christian education.

McCOY, JOSEPH A. *Concept of Optimum Missionary Formation Held by American Catholic Overseas Personnel*. Ph.D., Catholic University of America, Washington, D. C., 1959. 504 pages.

Problem and Limits: To determine the concept of optimum missionary formation held by American Catholic missionaries now in the field. Problems relating to seminary and religious training *per se* were excluded except insofar as they refer directly to preparation for overseas work.

Questionnaires were sent to overseas Catholic priests, brothers and sisters. Of these 295 replied.

Procedure: The replies were classified and coded. I.B.M. cards were used to draw up tables showing concepts held. These were then evaluated in the light of papal mission documents, biographies of missionaries, and the social sciences. Extensive quotation of the overseas missionaries has been employed.

Findings and Conclusions: 1. Greatest interest was shown in six areas: the question of accommodation, the study of the language, health, intellectual improvement, spiritual life, and catechesis.

2. Missionaries are generally found to regard their formation as deficient in these areas.

3. Members of exclusively mission sending societies receive better formation than others.

4. Missioners evidence great interest in a program of formation and have practical ideas about how it may be secured.

MOON, STEPHEN T. *First Century Christ for Twentieth Century Korean Youth*. Ed.R.D., Hartford School of Religious Education, Hartford, Conn., 1961.

Problem: To discover a way of learning about Jesus Christ whereby contemporary Korean young people may encounter the redeeming God, finding meaning for their lives and help in combating the different problems with which they are confronted.

Procedure: The plan is organized on the basis of two premises: The first is that the Gospel records are the collection of differ-

ent traditions about Jesus used by the primitive church for evangelical work and instruction of her members. The traditions preserved in the Gospels are the sayings and stories of Jesus that met the various needs of the first Christians. The second premise is that the historical background, as well as the political, social, and economic situation of the first Christians, is very similar to that of contemporary Koreans.

Content: The basic needs of the youth and how the needs may be met by participating in the fellowship of the first Christians are discussed. The lives of young Koreans are contrasted with the joyous and purposeful lives of the first Christians.

The writer discusses the problems of the first-century Jews in chapter three, pointing out the similarities between the lives of the two peoples. The fellowship of the first Christians is described, showing how their lives were enriched with a new purpose as they lived together in the spirit of their Master.

The final chapter presents a plan for studying the life of Jesus in the setting of the first Christian in Palestine. What the writer hopes to see happen as the young people participate in these areas is as follows: by visiting the disciples in their perplexity, they may learn how man's rebelliousness rejected God; by joining the disciples in their contemplation they may find how the reconciliation between God and man can take place only through the suffering of the righteous one; by viewing the Common Meal of the first Christians, they may see a new fellowship where all people can proudly stand as children of God and find new meaning in their lives; by participating in missionary activities, they may know how they can make the Good News of Jesus relevant to the needs of the people. Finally, by participating in the Services of the Word, they may find renewal of spirit and strengthening of fellowship through the inspiration of the words and guidance of the Master.

MOSKOVITS, ARON. *The History of Jewish Education in Hungary*. Ph.D.,

The Dropsie College, Philadelphia, Pa., 1960. 461 pages.

Problem and Limits: To study the historic development of the Jewish schools in Hungary from the downfall of the Hungarian war for independence to the first World War (1848-1917).

Procedure: The author was unable to gather adequate Hungarian source material in American libraries because the Hungarian Jewish educators wrote in their mother tongue, a language not generally known by students concerned with Jewish education. With the exception of one educational monograph published by the Hungarian Jewish Teacher's Association, in 1896, the writer had to resort to scattered sources in a variety of major Hungarian Jewish school bulletins, yearbooks, gazettes, and journals, tabulated in a variety of libraries in Budapest.

Findings: Hungary was one of the few countries on the European continent where Jewry enjoyed some measure of economic freedom, which induced many to migrate from neighboring countries. From the West came individuals imbued by the Haskala movement — Mendelssohn's cultural philosophy — who considered the necessity of a dual culture, Jewish and secular, in a modern world; from the East came those who were rigid in their educational philosophy, refusing to admit any secular study into their school system — Cheder and Yishiva.

This thesis deals extensively with many educational problems — strength and weaknesses, which, by necessity, had to occur at the very origin of these schools. The origin and growth of the two major educational institutions: the Jewish Teachers Institute and the Rabbinic Seminaries (both Conservative and Progressive — Pressburg and Budapest), the development of elementary and middle schools in many communities, also the position of the teacher, his financial and cultural progress, tenure, teacher training in service, are all considered.

Conclusion: There was no conflict in the educational ideologies in the Jewish de-

nominational schools of Hungary — they merely expressed unity amidst adversity. Out of the amalgamation of those schools came individuals who proved that the so-called modern educational philosophy and practice can be traced back to the rabbis of the Talmudic age who strongly advocated: "Let the honor of thy disciples be as dear to thee as thy own — much as I have learned from my teacher I have learned more from my fellow students, but most from my pupils."

MUDD, SISTER RITA. *A Content Analysis: The Treatment of Intergroup Relations in Social Studies Curriculum Materials Used in Catholic Schools*. Ph.D., St. Louis University, St. Louis, Mo., 1961. 399 pages.

Problem: To analyze the social studies curriculum materials used in Catholic schools to determine what image they present to students of some of the religious, ethnic, international, and general groups of mankind, and what information they give concerning intergroup relations in our pluralistic society.

Procedure: The selection of the 107 publications analyzed was made from Archdiocesan adoptions throughout the U.S. To collect the data, the content analysis research technique was used. For summarization, analysis, and interpretation of the data, the statistical techniques of percentages, coefficients of preoccupation, and coefficients of imbalance were applied.

Findings and Conclusions: In general, the conclusions show that the authors of the materials analyzed have emphasized the sacred image of all men and they have included the doctrinal and factual material which gives a positive, accurate, and sensitive presentation of the specific groups selected for analysis. They have also presented some information concerning personality development, the evil of prejudice, and intergroup relations and skills.

This positive presentation has been achieved by references which stress the Fatherhood of God and the Brotherhood of Man, the American concept of equality, the democratic way of life, the cultural contri-

butions of all peoples to the cumulative civilization of the world, and scientific research concerning racial equality and inter-group relations.

Quantitative results of the study show that all nine groups have a positive imbalance score; that the international, general, and four ethnic groups (Negro, Indian, Latin-American, and Oriental) receive more positive treatment than the three religious groups (Protestant, Jewish, and non-Christian); that manuals and courses of study are more positively oriented than textbooks and workbooks; that grade school publications are more positive than high school publications; and that materials for the course areas of government and sociology are more positive than those for geography and history.

Negative references found in the materials include distorted, stereotyped, biased, and prejudiced content and illustrations. However, these references seem to be the result of careless editing and/or bias toward the Catholic group rather than instances of intentional prejudice against another group. A lack of illustrations depicting some groups, and information concerning them, as well as a lack of references to intergroup relations and skills, was noted in some publications.

OPEL, WILLIAM ANDREW. *The Place of Books in the Teaching of Religion to Adolescents, with Special Emphasis on a Bibliography for the Council of Religion in Independent Schools*. Ed.D., Teachers College, Columbia University, New York, N. Y., 1960.

Problem: To discuss the place of books in the teaching of religion to adolescents; to develop a list of books currently in use and to recommend a bibliography for the Council for Religion in Independent Schools.

Procedure: A questionnaire, designed to gather information about religious course offerings and comments on books used in those courses, was developed and sent to 28 schools selected on the basis of religious course offerings, denomination, region, boys-girls-co-ed, and boarding-day.

Books which received recommendation by teachers were read and subjected to criteria developed on the basis of the study of psychology, philosophy, curriculum building, and the place of books in the teaching of religion. Selections which met the basic requirements of the stated criteria were included in an annotated list of seventy books recommended for use with adolescents.

The degree to which the available material is satisfactory was noted, and guidelines for the use of the list of books currently in use and of the recommended bibliography were written.

Conclusions: The place of books in the teaching of religion to adolescents must be based on understanding of what religion is, the way people learn, and the place of information or knowledge in a concept or religious maturity. Books can be a means of transmitting the culture and helping adolescents differentiate aspects and questions of their religious environment. Books contain an almost inexhaustible supply of vicarious experience with which an adolescent can identify as he grows toward religious maturity.

A great variety of books are used in religious courses in independent schools. Standardization is not possible nor desirable. Ultimate choice and effectiveness of any book lies with the individual teacher and his attitude and understanding of religion, books and adolescents.

OST, ELMER HENNING. *The Self and Christian Education*. Ph.D., New York University, New York, N. Y., 1961.

Problem: To determine the degree of usefulness to be ascribed to the self as defined by representative personality psychologists for the understanding, development, and functioning of personality as projected by objectives of Christian education.

Procedures: Fifteen theorists were selected from the 20 authors reviewed by Hall and Lindzey in *Theories of Personality*. Christian education data were derived from the three most recent statements of objectives published by the National Council of Churches: *Junior High Objectives*, *The Ob-*

jective for Senior High Young People, and The Objectives of Christian Education.

For purposes of measurement three areas of usefulness were defined: contexts of the self; definition of the self (in terms of structure, development, and functioning); and the estimated dynamic functioning of the self (i.e., the effect of theory from psychology on theory in Christian education, and the effect of the self on the pupil). For each area, a hypothesis of usefulness with strong limitations was proposed, and a five point rating scale by which usefulness could be estimated was prepared.

Findings and Conclusions: Five theorists used the term self to designate the highest quality of the whole personality: selfhood. Ten used it to designate four aspects of personality; central processes, pictures of oneself, valuations of oneself, and a complex organization of processes, pictures, and values which enhances or defends the individual.

In general, the hypothesis of limited usefulness proposed in the study was supported by the data. Greater usefulness than had been anticipated was found in the unanimity of definition of development and functioning, and in the support for Christian education's stress on awareness in its personality theory.

OWINGS, HARRY EVAN JR. *A Study of the Correlation of the Psychology of Personality of Gordon W. Allport and the Natural Theology of William Temple.* Ph.D., University of Southern California, Los Angeles, Calif., 1960.

Problem: To establish points of correlation between the concepts of a contemporary leader in the field of psychology and those of a contemporary Anglican theologian.

Temple presents the hypothesis that Purpose is the one self-explanatory principle of the universe. The Purpose of creative mind is to apprehend value through intellectual, aesthetic and moral striving. Value is the fundamental element in things. Value is not existence but comes into existence through apprehension by minds, since con-

sciousness presupposes experience. In order of being, value is prior to existence as well as the ground of existence. This leads Temple to accept the theistic premise that ultimate reality is the creative God in whom all value is eternally real.

Allport holds that the most significant aspects of personality are change and growth. The individual is a unique entity which is in a continuous process of "becoming," through striving for inner integrity and for a meaningful relationship with his environment. The mature personality is able to transcend his early desires and develops intentional characteristics of a schema of values by which he addresses himself to the future.

Findings: The study indicates a high degree of compatibility and mutual support in the two concepts. Each scholar denotes the uniqueness, the dynamic nature, and the element of unity within individual personalities. In the process of growth each man stresses the importance of value, of fellowship with other personalities, and of moral obligation. Each recognizes the relationship between obligation and ultimate value and the need to seek creative purpose.

The significant fact that a procedure of inquiry which leads to a theistic hypothesis is found to be compatible with an experimental psychology provides a basis for further understanding between the two fields of study.

PALMER, VIRGINIA A. *Situational Case Studies to be Used in Training Directors of Christian Education.* Ed.D., Teachers College, Columbia University, New York, N. Y., 1959.

Problem: To adapt the situational case method of teaching to the field of Christian education; to assemble cases representing significant problems met by directors of religious education, and to suggest ways in which these cases might be useful in pre-service and in-service development of directors.

Procedure: Review of the literature concerning the work of the director of Christian education, correspondence with teachers in two seminaries, and study of 15 cases

collected from directors of religious education in Methodist churches of Southeastern United States.

Conclusions: Supporters of the situational case method feel that prepared situational cases allow for freedom from emotional involvement, promote objectivity, and allow the discussion to begin from a common basis. In addition, prepared cases allow the student to react to the problem involved without having to bear the consequence of any action to be taken as a result of his decision.

Critics of the case method seem to feel that the prepared cases are too objective, do not give sufficient information, and do not allow a sufficient amount of time to teach facts and techniques.

The situational method alone is not the panacea of all ills but used in conjunction with what is now being done this method could be a real addition to the training program.

REEVES, JOSEPH DONALD. *An Inquiry into What "to Teach" Means in the Sunday Schools of the Southern Baptist Convention*. Ed.D., Teachers College, Columbia University, New York, N. Y., 1961.

Problem: To discover what "to teach" means at the junior through adult ages in the Sunday schools of the Southern Baptist Convention, when teaching follows the pronouncements and uses the materials of the Sunday School Board of the Convention.

Procedure: Three categories were developed as guides for the inquiry. These categories, the actions taken in teaching, the goals sought while teaching, and the concept of Sunday school work in the Convention, when filled in are the meaning of "to teach."

The project proceeds along three lines of inquiry: the Sunday School Board is studied from a historical perspective to detect in its founding, growth, and present program distinctive factors which could influence the meaning of "to teach"; the curriculum materials prepared by the Board are examined through a language analysis to lay bare the meaning of "to teach" inherent in the pattern of teaching structured by the way lan-

guage is used in these materials; a field study illustrates how teachers in one church do teach, thus affording an example of what "to teach" means.

Conclusions: A discrepancy was discovered between the "educational viewpoint" adopted by the Sunday School Board and the pattern of teaching inherent in the curriculum materials and apparent in actual practice. The general aim of using experiences and needs of persons as the factors to which subject matter is related and as the determinants of teaching method and objective is not achieved with the present pattern of teaching nor can most aims for specific lessons be realized with this pattern. The study suggests the pattern of teaching is influenced more by the history and promotional goals of the Board than by the "educational viewpoint." As such, the present meaning of "to teach" appears to violate basic Baptist principles.

RICHEY, EVERETT ELDON. *A Comparative Study of Selected Educational Philosophies*. Th.D., Iliff School of Theology, Denver, Colo., 1960. 236 pages.

Problem: To compare three contemporary Christian educators, Jacques Maritain, A. Victor Murray, and Ernest J. Chave, as to the implications of their doctrines of man for educational aims and processes.

Procedure: The three educators were chosen on the basis of their contrasting theories of truth — the correspondence, an incarnational, and a pragmatic approach. The procedure involved prescribes the printed materials of each educator as the sources of data and inspection and extraction as the methods used in compiling an analysis and determining the implications of each concept of man.

Findings and Conclusions: (1) Vital differences exist in the respective doctrines of man. These are the varying emphases placed on the psychological, ultimate, dualistic, monistic, pluralistic, social spiritual, physical, innate, supernatural and the limitations ascribed to man. (2) In each case the nature of man predetermines educational goals and processes. This is noted in the

relationships between the elements of the doctrine of man and the learning process, teaching process, curriculum, functions of God and the universe, work of educational agencies and growth. The guiding factors in attaining educational goals are the psychological and ultimate emphases given the doctrine of man. (3) A given doctrine of man rests upon more philosophic questions than those involved in philosophy of education. A study at such points as value theory, one's theory of truth, and the implications of these for educational aims and processes would further communication and understanding among educators. (4) Each of the educators is typical of a particular religious orientation. Other representatives of each religious orientation would need to be considered in order to arrive at a general statement of an educational philosophy in either religious orientation. (5) Matters of applicability in an educational philosophy and the methods employed by teachers of religion relate specifically to fundamental matters of theory. This is illustrated in this study at the point where educational aims and processes parallel those of the doctrine of man.

TISDALE, JOHN R. *Psychological Value Theory and Research: 1930-1960.* Ph.D., Boston University, Boston, Mass., 1961. 180 pages.

Problem: The problem of this dissertation was to discover and analyze the meanings assigned to the term "value" in modern psychological theory and research.

Procedure: Both theory and research were systematically arranged into tentative clusters or categories, each tending to emphasize a particular variable as being critical to defining value. Group one defined values as needs or need satisfactions. Group two, while granting their biological basis, preferred to stress values' motivational nature as predispositions operating prior to behavior. Group three saw values arising only when problem situations demanded behavioral choices. Group four equated values with intellectually held concepts or beliefs.

Group five saw values as different kinds of situational relationships.

Conclusions: The initial groupings tended to break down and were useful chiefly to reveal several descriptive dimensions or options in terms of which psychological value theories might better be described. These dimensions were tentatively labeled: organic connection, environmental determinants, hierarchical arrangement, motivating power, stability, experienced uniqueness, and extra-psychological grounding.

Results also suggested that communication between theorists and researchers is poor, and that the value theorists studied tend to resemble personality theorists rather than to represent the total professional psychological field. Finally, although there is no agreement on any single meaning to be given to value by psychologists, a potentially useful summary definition was attempted. This was: *values are inferred motivational constructs associated with perceived differences in goal-directed behavior and indicated by the selection of action alternatives within social situations.* This definition was as significant for what it did not say as for what it did.

WHITEMAN, PAUL H. *The Relation of Religious Affiliation to Parents' Opinions Concerning Child Rearing and Children's Problems, and Parents' Evaluations of Their Own Personalities.* Ph.D., University of Minnesota, Minneapolis, Minn., 1959.

Problem: To study the relationship of religious group membership to parental opinions regarding child rearing and family interactions, and parental evaluations of their own personal qualities.

Procedure: Thirty parent couples were drawn from each of three congregations: Jewish Conservative, Roman Catholic, and Conservative Baptist. The samples were equated with respect to educational attainment, paternal socio-economic status, and size of family.

Thirty-three separate measures were included in the several instruments employed: 12 pertaining to the issue, *relation to au-*

thority; 5 to the issue, *conception of self*, and 16 to the issue, *primary dilemmas*. Four hypotheses were formulated as to the manner in which the unique characteristics of each religious group were expected to influence parent opinions relating to the three psycho-social issues. A fifth hypothesis concerned degree of similarity and strength of association of mother-father opinions.

The data were analyzed by means of analysis of variance technique, F, and t tests of significance, and product moment correlation coefficients.

Findings: The groups were best differentiated by those measures pertaining to the psycho-social issues, *relation to authority*. The Jewish group had the *least* tendency to adhere to a closed system of beliefs and disbeliefs, or to a system of beliefs hinging upon absolute authority. As parents, they were *more* likely to interact flexibly and democratically with each other and with their own children. The Baptist group showed a tendency to be more dogmatic and authoritarian than the Catholic group, while the Catholic group was significantly more concerned than either of the others with the exclusion of outside influences upon their children. The majority of measures, however, did not differentiate the Catholic from the Baptist group.

Measures pertaining to the psycho-social issue, *conception of self*, differentiated the religious groups in only one respect, the Jewish group being characterized as most ascendant of the three. Mother-father differences with respect to this issue were significant, fathers representing themselves as more ascendant, responsible, and emotionally stable.

With respect to the psycho-social issue, *primary dilemmas*, four of the sixteen measures employed, characterized the Jewish group as having the *least* tendency toward overprotection and suppression of children's impulses; no significant differences between the Catholic and Baptist groups. The Jewish group was represented as holding opinions suggestive of greater marital conflict and irritability than the other groups, and rated withdrawing behavior in children

as being a greater problem than did the Catholic and Baptist groups.

In comparison to mothers, fathers favor more unilateral, suppressive, and authoritarian conceptualizations of family interaction.

Correlations of mother-father scores were found to be generally positive, but not significantly so.

WONDERS, ALICE W. *An Evaluation of the Leadership Education Program of the Methodist Church in the Central Texas Conference*. Ed.D., North Texas State College, Denton, Tex., 1961. 220 pages.

Problem: To compare the present practices in the field of leadership education in certain representative local Methodist churches in the Central Texas Conference with (1) the procedures recommended by the Methodist Church, and (2) the specific needs of the local churches.

Procedure: The history and philosophy of leadership education and the goals and standards of the Methodist Church were studied. Interviews and questionnaires were used to find out what the leaders of the representative churches felt to be the greatest needs for their churches. Churches were selected from four categories of size in relation to the number of churches in the Conference.

Findings and Conclusions: The needs expressed by the leaders of the local churches were: more and better teachers, a better training program, greater dedication and continued growth of leaders, better facilities and equipment.

The major recommendations of the Methodist Church were: qualified teacher for every class, an adequate training program in the local church, encouragement and help from the local church for those who teach, understanding and use of goals and materials.

Conclusions are: (1) The needs of the local churches, as the leaders of each church sees them, are not met in teaching staff, quality of teaching, leadership training program, dedication of teachers, buildings and equipment: (2) The major recommendations

of the Methodist Church are not followed, since there is not a qualified teacher for every class; the training program in the local church is inadequate; the local church has only begun to give encouragement and help to those who teach; and the goals and purposes for teaching set by the National Boards of Education of the Methodist Church are not well known by the teachers in the local church.

There is a great difference between the concepts of leadership education held by many ministers, church school officers, and teachers of the local church and that held by the National Board of Education of the Methodist Church. Therefore, there is an additional unrecognized need for better concepts of the philosophy of leadership education before the local church can achieve a satisfactory program to develop leadership.

Further aid should be given by the Conference to the smaller churches to establish a plan for regular leadership training. Aid should be in the form of both program and financial help with further training for the minister so that he could train his own teachers. Greater emphasis on the goals and standards of the Methodist Church was also recommended.

WOOD, BRUCE KENNETH. *Authority, Freedom, and Christian Education*. Th.D., Pacific School of Religion, Berkeley, Calif., 1958.

Problem: A study of the problem of authority and freedom in the Protestant churches today and the implications for the Christian education of adolescents and adults.

Procedure: A survey of the authorities appealed to in contemporary Protestantism. The nature of authority in religion is stated to be power over the individual which determines decision and action. Thinking concerning the possible authority of the Bible, of Jesus Christ, of the church, of tradition, of the ministry, of revelation, and of the Holy Spirit are surveyed.

Conclusions: Man's freedom is limited, yet wherever there are alternatives between

or among which man can choose and thereby in some way determine results, there is at least some freedom. The authority for individual choice is the total experience of the individual, including his knowledge and understanding of the experiences and thinking of other individuals past and present. The individual's interpretation of experience is known to him as truth. Therefore, the individual's highest loyalty is to truth, which includes his understanding of God and life.

The individual is faced with the problem of proof. He is not limited by his own first-hand experience as evidence. He must evaluate the claims and interpretations of the experiences of others to ascertain their validity, but his total experience is the basis for this evaluation.

Although God is the ultimate authority over life, experience — including the experience of God — is the functioning authority in life. It is recognized that freedom of inquiry and conclusion will result in much diversity of belief. Because of the determinative role of experience in helping people make their necessary individual choices, good teaching is understood to be the exposure of individuals to the study and real life experiences which enable them to gain the basis for intelligent religious decisions. The temptation to be authoritarian and to try to take the responsibility for the decisions of others is ever present, but we must respect the freedom of everyone to accept or reject God's love and his will. Our task is to help men learn by experience how to think responsibly and recognize and respond to the call of God and his will.

Other dissertations reported but not included in the abstracts above:

BROWN, SHELDON S. *A Guidance Experiment in the Jewish Supplementary Weekday School*. Ph.D., Dropsie College, Philadelphia, Pa., 1961.

CASTEEL, CHARLES EDWIN. *Implications of Dewey's Concept of Pupil Participation for Christian Education*. Th.D., Iliff School of Theology, 1960.

- EZER, MELVIN. *The Effect of Religion upon Children's Responses to Questions Involving Physical Causality*. Ed.D., Harvard University, Cambridge, Mass., 1961.
- FLEMING, DONALD S. *The University Parish Pastor*. Th.D., Pacific School of Religion, Berkeley, Calif., 1961.
- GINGERICH, JOHN C. *The Application of the Democratic Principle to the Development of Christian Personality*. Th.D., Iliff School of Theology, 1959.
- JONES, LAWRENCE NEALE. *The Inter-variety Christian Fellowship*. Ph.D., Yale Divinity School, New Haven, Conn., 1961.
- LOTH, PAUL E. *A Study of Certain Christian Elementary Day Schools Situated in Metropolitan Philadelphia*. Ed.D., Temple University, Philadelphia, Pa., 1960.
- ROBERTSON, G. E. *The Development of the Understanding of the Mass in Children in Catholic Schools*. Ph.D., Catholic University of America, Washington, D. C., 1961.
- ROTHENBERG, TOBIAS. *The Jewish Educational Background of Jews in Roanoke, Va.* D.R.E., Jewish Theological Seminary of America, New York, N. Y., 1961.
- SLUSSER, GERALD HERBERT. *Some Personality Correlates of Religious Orientation*. Ph.D., University of Texas, Austin, Austin, Tex., 1960.

RESOURCES IN THE YOUNG CHILD

(continued from page 358)

quest for knowledge, but in all probability give the child intellectual and spiritual indigestion. The adult must try to set the child to think for himself, and very often he can do this by remaining silent, by answering only a little of what the child wants to know, or by leading him to more questions. Such occasions often offer excellent openings for cultivating in children the power of projection, of creative imagination, which our gadget-filled world tends to minimize in children's experience. Parents

can stimulate a child's wonder at the magic of the universe. Adult and child can look at flowers, animal life, stones, water and "wonder" about how they are made and how they grow.

Another approach, often neglected, is to use this opportunity to stimulate a child's fancy with myth. It is sometimes good to say, "I really don't know how to answer your very interesting question, but I'll tell you a story someone made up trying to answer this question when it was asked before. Maybe we could find some other stories, too, to answer this question." Many adults avoid the use of myths, feeling they are untrue. Yet many questions about mankind and the universe neither scientists nor theologians understand, and the child, like most adults, is not ready for the uncertainty of our ignorance. But the child is ready to go into a world of creative imagination, as his dreams and stories clearly show. And he likes the idea of a "story." The adult should be ready to go into this world with the child, not freezing his imagination with formulae, but stimulating it by suggestive myths.

The last centuries of education have tended to rob us of our fancifulness. We have been taught to look for facts and tell the truth. The child approaches truth not through fact at all but through feeling and fancy because he has trouble through his very lack of experience in distinguishing between fantasy and reality. Of course, what is behind the child's questions is what is behind all our thinking, our basic human urges for security and support in the midst of strains, conflicts and tensions, a need to understand what our human minds cannot really understand, but can only wonder at, feeling our own insignificance and limitations. First we must recognize these basic drives in ourselves and the way we have met them. Then we can better see them in the child, and with the realization of the vastly differing needs and abilities of the child of 2, 5, or 7, adapt what we say and do without changing what we feel and think, to his unfolding wonders of growth.

SIGNIFICANT EVIDENCE

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The purpose of this column is to keep religious educators abreast of relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each section describes a group of findings which have been reported in PSYCHOLOGICAL ABSTRACTS together with titles of these works so that those who wish may go to the original source.

This column is written as a service to religious educators by the Union College Character Research Project. All abstracts are used with permission of the Periodical, PSYCHOLOGICAL ABSTRACTS. The abstract numbers are volume 34. Number 5, October 1960.

ABSTRACTS CONCERNING DEVELOPMENT

Four new developmental textbooks have been published. Archibald and Thompson point up the fallacy of contrasting development and decline, contending that development continues throughout life. Hutt and Gibby stress interdependent dynamics of personality development. Martin and Stendler emphasize early experience and socialization. Lane and Beauchamp have interpreted developmental trends for elementary and high school teachers.

Self-concepts — important in religious education — are considered in terms of children's self-estimates in thirty-five cent pamphlet. Grossack has developed a "Who Am I Test" to bring out self-concepts for clinical purposes.

7445. Archibald, Herbert C., & Thompson, Clare W. (VA Mental Hygiene Clinic, Oakland, Calif.) The span of human development. *J. Psychol.*, 1960 (Jan.), 49, 155-163.

7478. Hutt, Max L., & Gibby, Robert Gwynn. The child: Development and adjustment. Boston, Mass.: Allyn & Bacon, 1959. xiii, 401 p. \$6.00.

7482. Lane, Howard, & Beauchamp, Mary. (San Francisco State Coll.) Understanding human development. Englewood Cliffs, N. J.: Prentice-Hall, 1959. xviii, 492 p. \$8.00.

7487. Martin, William E., & Stendler, Celia. Child behavior and development. (Rev. ed.) New York: Harcourt, Brace, 1959. 618 p. \$8.00.

7471. Gordon, Ira J. (U. Florida.) Children's

view of themselves. Washington, D. C.: Association for Childhood Education International, 1959. 36 p. \$.75.

7388. Grossack, Martia M. (Grossack Associates, Boston, Mass.) The "Who Am I Test." *J. soc. Psychol.*, 1960 (May), 51, 399-402.

7495. Suehsdorf, Adie. (Ed.) What to tell your children about sex. New York: Permabooks, 1959. 149 p. \$.35.

Youths are seen as being in a special situation by at least three independent investigators. Hess sees adolescence as a powerful socializing subsystem in our society. Witenberg reenforces this view by pointing out that youth derive status from being targets of mass media campaigns. Less optimistic, Grace and Lewellyn see adolescence as a culmination of the effects of childhood potential and adult influence. They indicate that boys are at a disadvantage since adolescent cultural lacks male "product-direction" and is overwhelmingly dominated by female "people-directed thinking."

Friedenberg describes adolescent growth in love from loving someone *other* than himself to loving someone *different* from himself. His hope for maturity is that adolescents will grow to love themselves and others with full recognition of imperfections.

Amatora found she could classify the interests of pre-adolescents into ten categories: Things Owned, Good Life, Vocation, Relatives, Travel, School, Pets, Money, Education, and Health. Hunt provided us with

a complete survey of research on adolescents' characteristics.

7455. Amatora, Mary. (St. Francis Coll., Fort Wayne). Interests of pre-adolescent boys and girls. *Genet. psychol. Monogr.*, 1960 (Feb.), 61, 77-113.

7467. Friedenberg, Edgar Z. Love begins in adolescence. *Child Stud.*, 1959-60, 37(1), 23-25.

7477. Hunt, Jacob T. (U. Arizona). The adolescent: His characteristics and development. *Rev. educ. Res.*, 1960, 30, 13-22.

7476. Hess, Robert D. (U. Chicago). The adolescent: His society. *Rev. educ. Res.*, 1960, 30, 5-12.

7501. Wittenberg, Rudolph M. (New School for Social Research, NYC). Young people look at society. *Child Stud.*, 1959-60, 37(1), 16-20.

7472. Grace, Harry A., & Lewellyn, Louis W. (State Coll. Alameda County, Hayward, Calif.) The no-man's land of youth. *J. educ. Sociol.*, 1959 (Nov.), 33, 135-140.

8316. Karl, S. Donald. (Ed.) The college handbook. New York: College Entrance Examination Board, 1959. xlix, 566 p. \$2.00.

ABSTRACTS ON FAMILY RELATIONSHIPS

Gardner Murphy presented an interesting concept that, "World order may bear down and remold our family life into new focus, but so also, to some small degree, in reciprocal action, changes in family life may alter human destiny in the world arena." Cohen, Robson, and Bates found 860 Nebraska adults who tended to favor increased legal pressure on the family including stricter enforcement of responsibility for pre-adolescents. At the other extreme, Ligon and Smith present a concept of homes that can profoundly influence the society around them. Their study presents specific skills for developing strong homes.

Bee, in his text on marriage and family living supports the position that marriage success is best supported by emphasizing individual integrity rather than maintenance of the marriage. He notes a shift of families away from emotional austerity and neurotic dedication to duty and toward companionship, informality, and self-expression. Ackerman indicates that the "core concepts" for the dynamics of family process are identity, which includes strivings, expectations and values, and the concept of stability, which includes in effect, the quality of

adaptability and complementarity in new role relationships.

Dreger and Sweetland carried out a complex centroid factor analysis to produce several classifications of fathers. They are, Ideal American Fatherhood, Secular Non-Punitiveness, Ideal Religious Fatherhood, Ecclesiastical Righteousness, Church-going Religiosity, Puritanism, and Loving Kindness. Of greatest significance was the separation of the American ideal religious father from the secular. Bayley and Schaefer investigated the effects of mother's behavior on the basis of longitudinal growth studies. They found that higher socioeconomic mothers were more warm, understanding, and accepting and that both high status boy babies and low status girl babies tended to be granted autonomy and freedom from maternal supervision.

Lajewski introduced an interesting statistic that 56% of children of working mothers were cared for by immediate relatives. Theoretically, family socializing pressure is still present. However, Bards is not so sure. He found sharp differences between parents and college students in attitudes toward their families. Hess found essentially the same thing. Adolescents and parents seem to see life from different perspectives. "As the adolescent attempts to redefine himself, to move toward autonomy and establish an adult identity, his tendency to overestimate adult competence may prove a useful spur. But his feeling that adults devalue his achievements and depreciate his efforts . . . (can) complicate the task of learning and internalizing adult roles."

7458. Bayley, Nancy, & Schaefer, Earl S. (National Inst. Mental Health, Bethesda, Md.) Relationships between socioeconomic variables and the behavior of mothers toward young children. *J. genet. Psychol.*, 1960 (Mar.), 96, 61-77.

7452. Hess, Robert D. (U. Chicago) Parents and teenagers: Differing perspectives. *Child Stud.*, 1959-60, 37(1), 21-23.

7481. Lajewski, Henry C. (United States Children's Bureau, Washington, D. C.) Child care arrangements of full-time working mothers. *U.S. Child. Bur. Publ.*, 1959, No. 378. 26 p.

7508. Dreger, Ralph Mason, & Sweetland, Anders. (Jacksonville U.) Traits of fatherhood as

revealed by the factor-analysis of a parent attitude scale. *J. genet. Psychol.*, 1960 (Mar.), 96, 115-122.

7676. Cohen, Julius; Robson, R. A. H., & Bates, A. (Rutgers U.) *Parental authority: The community and the law*. New Brunswick, N. J.: Rutgers Univ. Press, 1958. xii, 301 p. \$6.00.

7672. Ackerman, Nathan W. *Theory of family dynamics*. *Psychoanal. psychoanal. Rev.*, 1959, 46(4), 33-50.

7673. Bardis, Panos D. (Albion Coll.) *Attitudes toward the family among college students and their parents*. *Sociol. soc. Res.*, 1959 (May-June), 43, 352-358.

7674. Bee, Lawrence S. *Marriage and family relations: An interdisciplinary approach*. New York: Harper, 1959, v, 500 p. \$5.50.

7692. Wolfe, Donald M. *Power and authority in the family*. In Dorwin Catwright (Ed.), *Studies in social power* (see 34: 6701). P. 99-117.

7682. Ligon, Ernest M., & Smith, Leona J. *Dynamic luxuries in great homes*. Schenectady, N. Y.: Character Research Project, 1960. 43 p. \$1.50.

7931. Hallowitz, D., & Stulberg, B. (Guidance Center of Buffalo, N. Y.) *The vicious cycle in parent-child relationship breakdown*. *Soc. Casewk.*, 1959 (May), 40, 268-275.

7684. Murphy, Gardner. (Menninger Found., Topeka, Kan.) *New knowledge about family dynamics*. *Soc. Casewk.*, 1959 (July), 40, 363-370.

ABSTRACTS ON PARENT EDUCATION

Bruenberg and Arnstein reviewed parent education in six White House Conferences. They point out that each attack on family problems thus far has raised new ones. For example, "We tried . . . to protect millions of youngsters from outrageous labor conditions — only to deprive them of the satisfactions and achievements of work . . . Or again, we agree that the influences on human growth are multiple and varied; but when a child becomes troublesome, we panic and, forgetting our knowledge, throw all our blame, all the responsibility, back upon the unprepared, unequipped parents."

Pringle reviewed a half-century of the White House Conference, concluding that, "There seems to be emerging as the central concern . . . what has been the central concern of all White House Conferences — the importance of the family . . . (The emphasis) is particularly on the need to strengthen family life where it is in danger

of breaking down, through the help and action of community agencies."

7457. Bandura, Albert, & Walters, Richard H. *Adolescent aggression: A study of the influence of child-training practices and family interrelationships*. New York: Ronald, 1959, iii, 475 p. \$7.50.

7474. Gruenberg, Sidonie Matsner, & Arnstein, Helene. *Parent education in six White House Conferences*. *Child Stud.*, 1959-60, 37(1), 9-15.

7491. Pringle, Katherine. 1909-1960: A half-century of the White House Conference. *Child Stud.*, 1959-60, 37(1), 3-8.

ABSTRACTS RELATED TO ASPIRATIONS

The levels of aspiration concept is applicable to many areas of life. Investigators are finding the influence of personality characteristics on this motivating force. Atkinson, Bastian, Earl and Litwin, in two separate studies demonstrated that people who had a strong need to achieve took more risks, preferred tasks of intermediate difficulty, were more persistent and more efficient than those who did not feel such a strong need. Mahone studied those who were more strongly motivated to avoid failure and found that they tended to be unrealistic in vocational aspirations, either aspiring unrealistically high or low. The range of problems related to levels of aspiration is broad. De Soto, Coleman, and Putnam had college students predict success and failure on a word associations test. As is expected, they tended to over-predict success slightly, corresponding to the tendency to aspire to succeed slightly more often than present performance.

7131. Atkinson, John W., Bastian, Jarvis R., Earl, Robert W., & Litwin, George H. (U. Michigan). *The achievement motive, goal setting, and probability preferences*. *J. abnorm. soc. Psychol.*, 1960 (Jan.), 60, 27-36.

7132. Atkinson, John W., & Litwin, George H. (U. Michigan). *Achievement motive and test anxiety conceived as motive to approach success and motive to avoid failure*. *J. abnorm. soc. Psychol.*, 1960 (Jan.), 60, 52-63.

7141. De Soto, Clinton B., Coleman, Edmund B., & Putnam, Peter L. (Johns Hopkins U.) *Predictions of sequences of successes and failures*. *J. exp. Psychol.*, 1960 (Jan.), 59, 41-46.

7955. Mahone, Charles H. (Purdue U.) *Fear*

of failure and unrealistic vocational aspiration. *J. abnorm. soc. Psychol.*, 1960 (Mar.), 60, 253-261.

ABSTRACTS ON LEARNING

Although the imagination of researchers is challenged by teaching machines, critical thinking is being brought to bear on their value. Fry, for example, points out theoretical discrepancies which make profound differences at the programming level. Keislar succeeded in teaching 110 elementary school children to understand rectangles with a teaching machine and then, turned his attention to revising the adequacy of the programming. Blyth, who feels that machines increase efficiency in teaching logic, and Barlow, who says that "... self-instruction device ... permits the student to work at his own pace and to actively interact with the author of the 'program ...'" boldly support this kind of teaching. Religious educators should look seriously at the kinds of materials that can and cannot be taught through teaching machines with the idea of adapting the principles in curriculum.

8330. Barlow, J. A. Project tutor. *Psychol. Rep.*, 1960, 6, 15-20.

8333. Blyth, John W. (Hamilton Coll.) Teaching machines and human beings. *Educ. Rec.*, 1960, 41, 116-129.

8338. Fry, E. Teaching machine dichotomy: Skinner vs. Pressey. *Psychol. Rep.*, 1960, 6, 11-14.

8342. Keislar, Evan R. (U. California, Los Angeles). The development of understanding in arithmetic by a teaching machine. *J. educ. Psychol.*, 1959, 50, 247-253.

ABSTRACTS ON EDUCATION

Two related reports introduce an interesting concept of the public school. From a report of the First National Community School: The Mott Foundation provides "... the Flint Board of Education with funds necessary to carry out experimental projects in community improvement which might otherwise not be attempted by an elective body (and) by seeking to demonstrate the effectiveness of the public school as a focal point for the mustering of the community's resources, bringing those re-

sources to bear on the complexity of problems facing any community." McClusky separately defends this concept, adding that the universality of the public school provides a basis for communication with people of other countries.

There is much discussion of needed research. Angelino simply listed needed research, citing the underachiever as the greatest enigma. Frymier concludes from a study that it is important to have teachers read original research reports. Travers facilitates this with a readable text in educational research. Redl summarized research on mental hygiene practices for teachers.

Two investigators investigated factors in effective teaching. Nelson concluded that class size is not an important factor for college students in elementary economics. Worth looked into non-promotion and found it not to be justifiable as a general principle.

Miller faced up to the teacher shortage by suggesting increased skill in using audiovisual aids in larger classes.

8302. ----- A report of First National Community School. *J. educ. Sociol.*, 1959 (Dec.), 33, 145-208.

8304. Angelino, Henry R. (U. Oklahoma). Needed research. *Rev. educ. Res.*, 1960, 30, 86-88.

8312. Frymier, Jack R. (Alabama Polytechnic Inst.) Research for undergraduates in teacher education. *J. Teacher Educ.*, 1959 (Dec.), 10, 413-416.

8319. McClusky, Howard Y. (U. Michigan). Some propositions in support of the community school: A summary. *J. educ. Sociol.*, 1959 (Dec.), 33, 179-183.

8323. Redl, Fritz, & Wattenberg, William W. (Wayne State U.) Mental hygiene in teaching. New York: Harcourt, Brace, 1959. xiv, 562 p. \$5.50.

8348. Miller, Neal E. (Ed.) Graphic communication and the crisis in education. Washington, D. C.: National Education Association, 1957. 120 p. \$2.00.

8352. Nelson, Wallace B. (Kansas State U.) An experiment with class size in the teaching of elementary economics. *Educ. Rec.*, 1959 (Oct.), 40, 330-341.

8411. Worth, Walter H. (U. Alberta, Canada). Promotion vs. non-promotion: I. The earlier research evidence. *Alberta J. educ. Res.*, 1959 (June), 5, 77-86.

BOOK REVIEWS

The Churches and the Church — A Study of Ecumenism. By BERNARD LEEMING, S.J. Westminster, Md.: Newman Press, 1960, 340 pages. \$6.50.

Professor Leeming makes a valuable contribution in this book to the literature of ecumenism with particular reference to the World Council of Churches. His work is especially important because it is written from the Roman Catholic point of view in the English language, where literature of this nature on this topic is not too rich. The whole of this work presents two different aspects which are, to a certain extent, written for different purposes and in two different styles. In the first four chapters (The Ecumenical Movement; The Rise of the Impulse to Unity; Development in Ecumenical Thought; Ecumenical Strains and Stresses — pp. 1-129) the author gives an historical review of the rise of the ecumenical movement, seen through the World Council of Churches, and informs the reader of the main events through the 50 years of the existence of the WCC and the most important literature which derived from these events. In the second part, Chapters 5, 6 and 7 (The Attitude of Ecumenists towards 'Rome'; The Catholic Attitude towards Ecumenism; Catholic Principles relative to Ecumenism — pp. 145-276), the author presents difficulties in the ecumenical dialogue seen from the Roman Catholic perspective and tries, in a subtle way, to introduce a kind of Roman Catholic apologetic which seems to serve another purpose than the first part of the book, which could be regarded as informative.

It is rather difficult to imagine who the reader of this book is. Is he an uninformed layman, or even clergyman, of the Roman Church? One might guess so from looking at the appendix (pp. 278-324) in which we find well known documents published several times in the past in well known theological reviews or pamphlets. Or is the book serving a radical Roman Catholic attitude against the growth of interest and action in ecumenism, trying to evaluate it from a Roman Catholic viewpoint?

ON THE WHOLE I should not dare to criticize a work of this richness. But based on the phrase of the author in his epilogue where he says that "If any reader feel aggrieved at omissions or misrepresentations, I can only offer my sincere apologies and an assurance of willingness to do my best to put matters right" (p. 276), he would allow me perhaps to raise some questions and express my doubts about some of the points, in particular in chapters 5, 6 and 7.

1. It is true that the churches in the WCC say very little about the Roman Catholic Church. This is very natural since our Roman brethren are not present to focus, through their personal encounter, a discussion about their church. But, is it fair to

deduce from this that the Church of Rome is "a negative norm of what the Churches do not now want" (p. 149)?

2. It is difficult to understand on what basis the author thinks and generalises his criticism of the so-called by him 'ecumenists' who "make theology to fit the situation, and not to try to make the situation fit the theology", and his conclusion that it is "dangerous in the long run for the cause of ultimate unity" (p. 162). To my mind, this reveals two things: first that the author is not very familiar with the discussion of the nature of the unity we seek in the WCC which is to be achieved through the life of the churches together, facing in common their evangelistic task in today's world; and second that he regards theology only contained perhaps in confessional statements.

3. My main question to the author would be: on what basis he makes a comparison between Rome on the one side as one unit and the WCC on the other as another unit. I should strongly object on this point because it is a fundamental principle of the WCC that it is not to be regarded as a "super-Church" and has not an ecclesiology. He writes: "The first difficulty is that both the Roman Catholic Church and the WCC are large and international bodies, and adequate judgement about their attitudes can scarcely be formed exclusively on a basis of the official pronouncements made by either" (p. 166). He adds further "As regards the WCC, and the ecumenical movement in general, the matter is more complex for several reasons" (p. 167); "Catholic belief involves not only doctrines which are themselves interconnected, but involves a faith which is accepted as a whole or is really not accepted at all"; "Members of the World Council, for instance, accept Christ as God and Saviour and accept this in faith; they are, consequently, sure beforehand that none of their discussions could ever lead them to believe that Christ is not their God and Saviour" (p. 169).

4. But the author's distinction between Catholics and non-Catholics goes so much further in a more radical way that it is a complete injustice to the nature of the churches participating in the WCC. We read: "The Catholic commits himself to Christ in the Church, and makes that self-committal as absolutely and finally as a non-Catholic makes his self-committal to Christ as God and Saviour" . . . "The Catholic sees the boundaries as drawn by Christ living in the Church and its visible head, whereas the non-Catholic — again insofar as he differs from the Catholic sees the boundaries as drawn by Scripture alone, or by Scripture as understood by tradition . . ." But we are not allowed to understand this Catholic/non-Catholic distinction as we understand it in the WCC between 'catholicising' and 'evangelistic' churches because we read further "for those outside

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the Roman Catholic Church, to doubt the Gospel would be to doubt and betray Christ; for a Catholic to doubt the teaching of the Churches would be to doubt or betray Christ" (p. 171). It is to my great surprise that here the author, instead of comparing the Roman Catholic Church with every one of the member churches of the WCC separately, creates an unthinkable separation between two big church blocks, by putting all participating churches as non-Catholics in the WCC non-Catholic block. I should like to ask only whether he really thinks that all churches participating in the WCC do not believe that "to doubt the teaching of the Church would be to doubt or betray Christ."

5. The reader might also express his wonder at the author's phrase that non-Catholics tend "to regard the Popes as avaricious tyrants, or at least as slaves of a system, and to regard Catholic devotion to the Pope as an abdication of responsibility which a Christian ought manfully to accept" which underestimates the maturity of those engaged in the ecumenical movement to appreciate the Roman Catholic view point and try to understand it. This would be a primitive polemic attitude which would block the way to a real fruitful dialogue between us.

6. It is again very difficult to read without expressing a doubt about the validity of the author's judgment when one reads about the Orthodox in the WCC being set apart from the rest of the churches by the phrase: "Some Orthodox judged that a limited participation — for they do not enter into discussion or vote — would help more, . . ." I should like to ask from where Father Leeming derived this impression, for he quotes at the same time the phrase from the book of Avery R. Dulles that the Orthodox seem to have had "a wholly beneficial influence on the WCC."

7. In connection with the above point is the extravagant opinion which is expressed at the occasion of the Toronto statement that a church can join the WCC with the declared intention of persuading the other church members that it and it alone has the fullness of the Catholic Church. Prof. Leeming declares that "The Orthodox have participated in the Council with this explicit aim" (p. 184). I would only say that the author might read the Patriarchal Encyclica of 1920 to see how and for what purpose the Orthodox Church was at the origin of the foundation of the WCC. Following this statement one can see that the idea of the author speaking on the problem of integration of the WCC with IMC, expresses the fear that the importance of the Faith and Order Commission will be lessened and in that Commission "the Orthodox and Roman Catholics see the greatest hope for healing division." Again this does not do full justice to the Orthodox attitude because according to the Encyclica of the Patriarch and the history of the participation of the Orthodox Church in the WCC activities, the Faith and Order, though very important, forms only one part of

the ecumenical action within the general effort in common of the churches to mutual aid and to corporate action in today's secularized world.

8. In this context one is tempted to ask in what way the author has used the title of his book "The Churches and the Church." Does he mean under the second category the Roman Catholic Church and under the first all the rest of the churches in the WCC? It appears that one would be right in thinking so reading his words: "A Catholic, conscious of the unity of his own Church, sees among his separated brethren unity in desire and in effort but bewildering disunity in fact. Those outside the World Council are split into countless sects; those within are also divided; Orthodox and "Protestant episcopalian and non-episcopalian, presbyterian and congregational, 'evangelical' and 'liberal.' Within the denominations individuals and groups are deeply divided." I have no comment to make on this statement.

ON THE WHOLE, I do not doubt for a moment that the author would like to contribute positively to the ecumenical cause. But it would be well to avoid using the new climate of sincere and profound study of ecclesiological difference in order to offer apologetics of one's own confession. Another thing to which one should never object is the effort of a writer of another church to explain his faith and defend it.

I must confess that Prof. Leeming is not entirely successful in presenting the papal authority as "an accurate map" to guide a traveller "journeying through a foreign country" (p. 159), in his strange explanation of the phrase "*ex sese et non ex consensu ecclesiae*" (p. 245), or in his making the assumption of Mary a necessary step of definition like the decision of the "Nicaea" in 325 that Christ is consubstantial with the Father, or to the assertion by Ephesus in 431 that our Lady is really "Mother of God" (p. 154).

Here he is not treating his own confessional background in a really ecumenical spirit, but using to a certain extent, the interlocutor of the other's church in a primitive way for catechetical purposes, something which is rather evident in the author's words: "In short, the Roman Catholic Church tries at one to be faithful to her divine commission and to show real fraternal affection to our separated brethren" (p. 272).

One last judgment: the author ignores completely the French ecumenical literature from the Roman Catholic viewpoint. To my great astonishment I did not find any quotations from continental, and in particular French-speaking ecumenists, like Père Villan, Christopher Dumont, Père de Guillaou and Prof. Gustave Thils, who are writing from within the ecumenical dialogue, though their church is not officially engaged in the WCC, and have helped churches to understand the points where the Roman Catholic tradition differs from the rest of the churches.

EPILOGUE

Perhaps I have criticized the work of Prof. Leeming more than I should have liked. From another point of view I should like to discuss some of the crucial points of his presentation — maybe I have misinterpreted them. It is not simply out of a critical spirit that I did so but out of interest to make his contribution through this discussion more valuable in ecumenical study, following his words in the Epilogue. Generally, the book shows a great deal of preparatory work and an ardent desire to help the ecumenical cause in the Anglo-Saxon/Roman Catholic world. It is through this desire that one can accept to review such a rich book. — *N. A. Nissiotis*, Ecumenical Institute, Céligny, Switzerland.



Two Centuries of Ecumenism. By GEORGE H. TAVARD, translated by ROYCE W. HUGHES. Notre Dame, Indiana: Fides Publishers Association, 1960, 239 pp. \$4.95.

Father Tavad is well known to many as one of the distinguished group of Roman Catholic scholars who have devoted themselves to the study of the modern ecumenical movement in a spirit that combines loyalty to their own church with a genuinely sympathetic approach to other Christian traditions. His present volume is intended to be a factual account rather than either a direct contribution to current discussions and controversies or a work of profound research. The "two centuries" referred to in the title are the 19th and 20th; Fr. Tavad sketches in a fascinating manner the rise of ecumenical awareness in the Roman Catholic Communion during this period, and the parallel growth of the ecumenical movement and ecumenical thinking among Protestants, Eastern Orthodox, and Anglicans. His book may be especially recommended to those who wish to see in a larger context the part of the movement with which they are most familiar. In a work covering so large an area there are inevitably slips in detail, such as the suggestion that intercommunion agreements are of special interest to the "low church" element in Anglicanism (p. 190) — one should in fact be warned that Anglicans do not call themselves "high church" and "low church" any more than Catholics of Eastern Rite call themselves "Unists." The translation is adequate but not brilliant; it sometimes slips into a curious colloquialism, as in the observation, literally true but in effect rather amusing, that "American Catholics have not yet gone too far in the direction of ecumenism" (p. 168). Double translation into and out of French has produced some confusions, as when Newman's *Letter to the Rev. E. B. Pusey D.D.* appears as *Letter to Reverend Pusey* (p. 46) and his *Lectures on Justification* as "Conferences" (p. 161); and I suspect that the "narrow" relations which once existed between the Greek and Latin churches were in fact "close", *étroites* (p. ix).

But a reviewer should not get sidetracked into

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counting the motes in a work whose beams are so well and truly laid. I found myself constantly impressed by Fr. Tavad's valuable collection of information and even more by his sound judgments and helpful comments. As historian he comes down to the present with its hopes, but does not formally speculate about the future. However one is left with the thought that something which has already broadened from what he calls "pre-ecumenism" (that is the desire to approach others in a friendly spirit, but with a view to their conversion to one's own tradition) to "ecumenism" may go still further in ways as yet unpredictable. Since Fr. Tavad wrote there has already been one unexpected development, namely the application of the Russian Orthodox Church for membership in the World Council of Churches, and who knows what others are still to come? — *Edward Rochie Hardy*, Professor of Church History, Berkeley Divinity School, New Haven, Conn.

✽ ✽ ✽
The Ecumenical Councils. By FRANCIS DVORNIK, New York: Hawthorn Books, 1961, 112 pages. \$3.50.

The Church in Council. By E. I. WATKIN, New York: Sheed and Ward, 1960, 227 pages. \$3.95.

These are two good works of popularization written by eminent Catholic scholars and occasioned by Pope John XXII's summoning of a new General Council. Each writer has set out to provide a historical sketch of the conciliar tradition in the church from the earliest days to the present, but their books are rather different in emphasis. E. I. Watkins devotes a few pages to each council in turn, analyzing its theological and disciplinary decrees against the background of contemporary ecclesiastical life. His book is, in effect, a concise summary of the history and doctrine of the church. The work is a considerable feat of lucid compression but, presumably because of haste in writing and proof-reading, it is marred by many trivial slips.

Father Dvornik's book is a slighter but more distinguished work. He pays less attention to the theological controversies of the early church and concentrates on the issues that produced enduring divisions among the major Christian communions. The special value of the book is that it gives the author an opportunity to popularize his own important researches on the Photian schism and its consequences. Watkin gives more space and more sympathy to the conciliarists of the fifteenth century, and he is more sharply critical of the secular pre-occupations of the Renaissance popes. "Transparency to the divine Light, opacity of secular politics, these have in various degrees been combined in the papacy, and the latter has diminished the former." Both writers discuss the infallibility decree of the Vatican Council in irenic fashion and with marked distaste (which must surely be shared by all ecclesiastical historians) for the fantasies of the more extreme infallibilists. Dvornik points to

the similarities between the Vatican Council's doctrine and the ancient Orthodox belief in the infallibility of the church, while Watkin concludes, perhaps optimistically, "in effect the infallibilists secured the definition of infallibility, the inopportunist its interpretation." — *Brian Tierney*, Professor of Medieval History, Cornell University, Ithaca, N. Y.

✽ ✽ ✽
Land of Eldorado. By SANTE UBERTO BARBIERI. New York: Friendship Press, 1961, 162 pp. \$2.95.

Our Latin American Protestantism takes pride in this thorough and accurate document: *Land of Eldorado*, an excellent piece of literature addressed particularly to the Christian churches of the United States in a fair attempt to present a land which still is unknown to them. Bishop Barbieri is repeating once again what some of us have for so long been saying to North American Protestant people but being skeptically heard by them. Now, when *Land of Eldorado* conveys the word of a bishop, we hope there can not be any more suspicion or doubts, particularly in his remarks on the ecclesiastical and political power of the Roman Catholic Church and its intolerance.

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(1) A land where national workers and missionaries know the high price they must pay for Christ and his cause. As he so well points out, Protestantism has been discredited and accused by the Catholic clergy as a "foreign intrusion". But what Dr. Barbieri tries to express is that precisely in view of these hindrances, often dreadful, this is a land for genuine missionaries.

(2) A land in great need of the missionary interest and help from the Protestant churches of countries like the United States, Canada and Great Britain. People have reached the wrong conclusion that the missionary undertaking has come to its end, due to the growing nationalism from within the Protestant church itself, but Bishop Barbieri says "there is still a fair degree of eagerness and much need for more missionaries in Latin America", and this is another fact justly interpreted by the author.

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Readers and students of *Land of Eldorado* will grasp the vision of a *sui generis* Protestantism from Mexico on down to Argentina. This book will be a revelation of people who seriously follow the Master, enjoying their religion regardless of the bitter opposition they find everywhere; a Protestantism in which every church member is deeply concerned with his task of proclaiming the Good News. Undoubtedly, as Dr. Barbieri records, too much emotionalism with a predominance of the Pentecostal and other "non-historical" groups are to be found, but, on the other hand, Dr. K. Strachan has said, quoted by Bishop Barbieri, "The movement can be used of God to infuse new life and vigor into older bodies that may have lost vitality and momentum" (p. 71). The author reveals the vision of a Latin American Protestantism still under the obsession of winning souls for Christ, but he sees at the same time, the awakening to more inclusive evangelism; one that shows its inevitable expression in education and social action for the welfare of the people. — *Manuel Flores Viguera*, Secretary of Christian Education of the CCLA, Mexico City.

The Essence of Judaism. By LEO BAECK. New York: Schocken Books, 1961, 287 pages. \$1.65.

This is an unusually important book. The original edition of *Das Wesen des Judentums* appeared in 1905, when Rabbi Baek (1873-1956) was not yet widely known. The work was prompted by Harnack's classical exposition of *Das Wesen des Christentums* (The Essence of Christianity, 1900), which was subsequently translated into English under the title, *What is Christianity?* For the second edition, in 1922, Baek revised his book thoroughly, expanding its size from 167 pages to over 300. By 1932, the book had reached its sixth edition. A year later, the Nazis came to power in Germany, and the Jews in Germany chose a small council to represent them vis-a-vis the new regime. It was partly owing to the unique prestige of this book that Baek was elected president of this council. Refusing all invitations to other countries, he stayed on to do what he could to facilitate Jewish emigration, was eventually deported to the concentration camp at Theresienstadt, and liberated at the end of the War.

Harnack was clearly a "liberal" Protestant. Baek considered himself a "liberal" Jew, but the synagogues in which he preached in Berlin were, by American standards, "conservative" (men and women sat separately, the liturgy was in Hebrew, and he himself observed the dietary laws); yet after the War he taught at Hebrew Union College in Cincinnati, where "reform" rabbis are trained. Baek and the book under review bring home to us the utter inadequacy of such labels. It was of his essence to stand above factions.

The first English translation of *The Essence of Judaism* appeared in London in 1936. The present "rendition by Irving Howe is based on" that

translation, was originally published by Schocken in 1948, and has now "been corrected" for this new paperback edition. It is exceedingly free and abounds in omissions and minor mistranslations. To give only two examples, five lines have been omitted on the first page, at the end of the first paragraph; and on the last page, three and a half truly magnificent pages have been skipped. The date of the original edition furnished on the back cover, is seventeen years off. For all that, this paperback edition deserves wide reading and study. It makes no attempt to transpose Baek's highly individual style; it shuns repetitions with slight variations in which Baek delighted; it leaves out some things that should not have been left out; but the ideas and the conception of Judaism that emerges are certainly Baek's ideas and Baek's conception, and the version offered is extremely readable. I shall be happy to refer my students to this paperback. — *Walter Kaufmann*, Associate Professor of Philosophy, Princeton University.

J. G. Hamann. A Study in Christian Existentialism. By RONALD GREGOR SMITH. New York: Harper and Brothers, 1960. 270 pages. \$5.00.

This small book on Hamann by a Professor of Divinity at Glasgow University contains both a biographical and critical essay and a number of selections. It is intended as an introduction to the English-speaking world of the eighteenth century writer who manifested in his writings "almost all the major concerns of Kierkegaard" and deeply influenced him. The author holds that, while Kierkegaard "reaches a point beyond the world, the point of religious passion in which the individual faces God, God alone, in the decision of inwardness, of pure subjectivity," Hamann "understands the relation to God not as something in and for itself, separate from the world, but in and through the world" (p. 19), and achieves a more positive relationship to God through the presence of the Word in nature and history (p. 20).

The unsystematic, fragmentary, and often obscure character of Hamann's writings in the second half of the book makes it difficult to evaluate this judgment of his work. However, it is clear that after his conversion in London, he broke sharply with the rationalism of the Enlightenment as represented by his fellow-Königsberger Immanuel Kant, that through his long friendship with Herder he influenced the early Romantic movement, but that he did not become an irrationalist in the usual sense of that term. His conversion experience led him from despair over himself to absolute confidence in God as revealed in the Bible and to an understanding of his own existence in relation to God's Word rather than in terms of abstract ideas of reason. Man is incomplete and dependent upon what he receives from outside himself, from nature, neighbor and God. But God makes the present moment complete by revealing the past and the future to us in his Word. Man's reason

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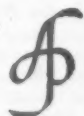
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is given to him not to make him wise, as the rationalists held, but to enable him to recognize his ignorance and thus to bring him to an engagement of the whole person in faith. Hence, Hamann is more sympathetic with Socrates and even with Hume than with Kant and at times speaks with scorn of rational proofs. However, Smith contends that he means to attack only the unreasonable claims made for reason, in order that man may be led to self-knowledge through the reception in faith of impressions and experiences from outside himself.

ANOTHER MOTIF in Hamann's thought is that everything is a sign or symbol of the divine. This is based upon a vivid experience of the immanence of God in nature, history, and art which is an imitation of nature. Thus, the Word is not restricted to the Bible, but is "God's action, in creation, in redemption, and in history in the most comprehensive sense." (p. 75). "It is as participants in a conversation with God, in and through conversation with the whole of creation, that men come to God, and so, incidentally, come to themselves." (p. 79). Moreover, Hamann's interest in communication through signs leads him to emphasize language as the presupposition for all intellectual apprehension. Truth comes to us not directly but "as a relation clothed in words, in images which can become signs for us," and "without language there can be no reason." (p. 85). Under the in-

fluence of Empiricism, Hamann criticizes Kant for separating understanding from sense experience. He believes that an examination of language can restore the relationship, since language has its roots in sense experience but points to meanings which must be grasped by the understanding. In this way, Smith holds that Hamann clears the ground for a task which has been taken up by recent linguistic philosophers.

Finally, Hamann breaks decisively with the tendency of the Enlightenment to minimize truths derived from history and exalt eternal and necessary truths of reason. The truths of Christian history are not, as Lessing thought, "a kind of scaffolding which could be discarded once their significance had been realised," for meaning cannot be separated from facts. The past events of history can live in the present and the future events of prophecy can speak to the present, so that there is an "interweaving of past and future in the texture of the present" (p. 91). However, the meaning of history is not immanent in it, as in Lessing's "Education of the Human Race," but is God's plan of salvation for man in his present situation and in his eschatological fulfillment. This also implies that Christianity should never be conceived as a teaching of general truths but as a faith grounded in the acts of God in history. "The mystery of Christian devotion," writes Hamann, "does not consist of services, sacrifices and vows, which God demands of men, but rather of promises, fulfillments and sacrifices which God has made and achieved for the benefit of man; not of the finest and greatest commandment which he has imposed, but of the supreme good which he has given" (p. 229).

ALTHOUGH IT is doubtful whether Hamann in his reaction against rationalism wholly escaped the dangers of irrationalism, passages like this show that he had a firm grasp on the revelation of God in particular historical events stressed by Biblical theologians today. Moreover, his vivid sense of the presence of the Word in nature and history as a whole and his understanding of his own existence as a response to it support the author in his view that the Christian Existentialism of Hamann is sounder than Kierkegaard's exaggeration of God's transcendence and his strenuous effort to achieve a direct relationship with Him in absolute inwardness. — *George F. Thomas, Princeton University.*

* * *

On The Eternal in Man. By MAX SCHELER. New York: Harper and Brothers, 1960, 480 pages. \$10.00.

This is the first English translation of Max Scheler's magnum opus. Scheler (1874-1928) is an important figure in the Phenomenological Movement which had its beginnings in Germany under the leadership of Edmund Husserl (1859-1938). Scheler's contention is that genuine religious experience is *sui generis* and not derivable

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from anything else. "... on whatever level of his religious development he may be, the human being is invariably looking into a realm of being and value which is in basis and origin utterly different from the whole remaining empirical world; it is not inferred from that other world, neither won from it by idealization, and access to it is possible solely in the religious act" (p. 173). Man may try to deny the Eternal within him, but without the divine man would not be man.

Although religion and philosophy are autonomous, the two are related by the "system of conformity". Philosophy seeks for knowledge of the absolute reality — "a love-determined movement of the inmost personal Self of a finite being toward participation in the essential reality of all possible" (p. 74). Religion longs for salvation; it seeks to express "the eternal in man", to discover ways in which the divine manifests itself to man, and to understand the religious act by means of which man receives the divine.

With deep and sensitive insight Scheler develops his thesis. The nature of philosophy, the moral preconditions of philosophical knowledge, the basic character and attributes of the divine, the manifestations of the religious act — these and related subjects are carefully and thoroughly explored. Two addresses — "Christian Love and the Twentieth Century" and "The Reconstruction of European Culture" — complete the study. Since the

author writes in the German pedantic style, his fertile ideas are not easy to digest. But for one who is willing to make the effort, Scheler's philosophy of religion can be a rewarding adventure. — Deane William Fenn, Dean of the College Chapel, Mount Holyoke College.

Theory and Design of Christian Education Curriculum. By D. CAMPBELL WYCKOFF. Philadelphia: The Westminster Press, 1961, 219 pages. \$4.50.

At the same time the writer accepts full responsibility for this book which sets forth specific proposals regarding ecumenical curriculum, he acknowledges his debt to Protestant leaders cooperating in curriculum study and development in their own denominations and through the National Council of Churches of Christ in the United States of America. The pages reflect the thoughts and decisions of these leaders who are frequently quoted along with denominational or interdenominational statements or study documents. Likewise the author sets forth ways in which leaders in the various disciplines are influencing Christian education curriculum, especially those in biblical theology or the behavioral sciences. He does not stop with the thinking of others, however, but adds his own ideas as he develops various topics and outlines or interprets principles currently operative in curriculum.

One criticism the book may draw forth from a superficial reading is that Christian education seems to be taking over responsibility for the entire life and work of the Christian community. This is far from the writer's intent as is evident in his illustrations of how, as one of the ministries of the church, Christian education is interrelated with the others and cannot be separated from them. Here again Wyckoff reflects much current thought in Christian education.

Some readers will doubtless disagree with certain basic premises in the book. Nonetheless, they will find it consistent and concise in the way it sets forth principles, design, and theory of Christian education curriculum, and reliable in its well documented reporting. The book is written so that students and lay Christian educators can use it profitably both for study and reference. Non-Protestants can also gain from it an understanding of many current trends and theories in Protestant Christian education. — *Alice L. Goddard*, Executive Director, Department of Curriculum Development, National Council of Churches, New York City.

✽ ✽ ✽
Children and Religion. Revised Edition. By DORA P. CHAPLIN. New York: Charles Scribner's Sons, 1961, xiii + 238 pages. \$3.95.

Mrs. Chaplin offers a version of her 1948 edition of *Children and Religion* "with a considerable number of revisions and a whole new bibliography". Either in preparation for talks with parents or for recommended reading for church school teachers and parents, the religious educator will find the new edition admirable. As a mother and a teacher the author is well prepared to advance the Christian growth of the child. She refers to her writing as "a humble attempt to discover how we can give life more abundantly to the new generation" and affirms that the heart of religion is in the home.

Clarity and innumerable anecdotes, together with sturdy Christian understanding, mark the book. Liberal use is made of the author's experiences with her children as she guided their devotional, poetic and educational development. The result is that the reader is at once inspired and instructed, so much so that if a parent there is added incentive to be a better one; and if a teacher, there is increased aspiration to be a superior teacher.

Mrs. Chaplin asks that religious education lead the child to a vital experience of God. Of the various ways she proposes for accomplishing this aim, her chapters on The Arts and on Books are outstanding. — *Werner Fallau*, Professor of Religious Education, Andover Newton Theological School.

✽ ✽ ✽
Parents and Religion (A Preface to Christian Education). By J. GORDON CHAMBERLIN. Philadelphia: The Westminster Press, 1961, 111 pages. \$2.50.

It is good to have a book for modern parents which is not full of "sweetness and light" and wist-

ful thinking. Professor Chamberlin puts stern reality before his readers. He says to parents, "One indication of the new realism is the awareness that our children's religion is formed largely by our own understanding of and our response to Christianity." He argues that religion has been too "popular", and proceeds to state in plain terms the obstacles to Christian faith. He talks to the parents about current theological trends, destroys the farce that we may replace a growing faith in God with "spiritual values," or by the how-to-do-it books which appeal to peace of mind and "success." "If a sweet frosting on life resolves its ills, then the suffering of Christ, his death, and the whole profound meaning of the cross is a pathetic joke."

Having destroyed many of our modern idols with a masterly hand, and shown some of the basic tenets of the Christian Faith, Professor Chamberlin then describes the work of the church, and the contribution of both parent and teacher to the children's religious growth. It challenges the parents and teachers to evaluate the church schools they may be taking for granted as efficient, giving a list of questions for their use.

The weakness of an otherwise good book lies in the almost casual references to worship and prayer. How shocked St. Paul would have been to find these means of grace ignored! It is difficult to see how man will know God with his whole being if he does not learn to walk in constant fellowship with a living Lord through personal prayer life and corporate worship. — *Dora P. Chaplin*, Associate Professor of Pastoral Theology, The General Theological Seminary, New York.

✽ ✽ ✽
Kindergarten Course in the United Church Curriculum. Pupils' books, teaching pictures, activity packets, course books, kindergarten manual. Boston and Philadelphia: United Church Publishing House, 1961.

This complete set of materials from the packaging to the last word of the teacher's manual is delightfully new and exciting. Because its content is written from an understanding of real life experiences of children, it offers a particular challenge to teachers to reach and teach children of the present day.

"For the Living Child — the Living Gospel" is the theme which is clearly basic in the training of teachers as well as in the content of the class plans. The emphasis is upon relationships between pupils, teacher-pupils, families, the world and with God.

The kindergarten manual for administrators and teachers will be equally useful for beginning or advanced teachers. The three-term arrangement of schedule is a new departure from the usual four-quarter plan.

New also in format, page layout, color, illustrations and content is the course book entitled *Growing in Fellowship*. No doubt the most controversial features will be the set of eighteen teaching pictures and the pupils books. Most Christian edu-

cators will recognize the influence of children's drawings in the art work and the natural love of color which is evident in the paintings. Modern day experiences of children become part of their church literature in the story books.

It is refreshing to have this new material. Even though there are some pictures or ideas one might question, it should be welcomed and accepted with appreciation as an extremely important contribution to Christian education. — *Mona M. Mayo*, Director of Christian Education, First Presbyterian Church, Stamford, Connecticut.

History of Religion in the United States. By CLIFTON E. OLMSTEAD. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1960. xii + 628 pp. Trade edition, \$10, class adoption, \$7.50.

Here is a new comprehensive survey of American religion from colonial times to the present. It will probably replace such a standard text as W. W. Sweet's *Story of Religion in America*, if only because of its greater adequacy to the period since the Civil War, which receives a third of the space. The proportions are well considered throughout and it is doubtful whether any comparable volume contains so many relevant facts.

As with Sweet, however, this volume is weak in interpretation. The twenty-nine chapters run along with even pace without significant periodization. More attention has been paid to the history of theology, but without insight or success; the work is essentially a history of ecclesiastical institutions and activities from the viewpoint of social history. As is required by the nature of the case, the story is overwhelmingly Protestant up to the most recent period, but Roman Catholicism and even Judaism are carefully surveyed. There is a certain staleness of flavor throughout; one seems always to be reading summaries of the standard monographs without independent ideas or perspectives. Even the quotations from sources are culled from the standard source-books. And the style is marred by frequent infelicities of phrasing. The organization, however, is skillful, on its own level, and there are sixteen pages of suggested readings arranged under the topics of the twenty-nine chapters.

Dr. Olmstead, who was trained at Princeton Theological Seminary, is the executive officer of the department of religion at George Washington University. — *J. H. Nichols*, Professor of Church History, Divinity School, University of Chicago.

Morality and Modern Warfare. Edited by WILLIAM J. NAGLE. New York: Helicon Press, 1960. 168 pages. \$3.95.

This volume makes me wonder if Roman Catholic thinkers in this country are not thinking more radically and yet relevantly about the problems of nuclear war than Protestants. Protestants are usually of two types, pacifists of one kind or another and realistic apologists for almost anything that seems necessary for western strategy in the cold



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war. But the writers in this symposium are working under stimulus of traditional Catholic thinking about the "just war" and they are determined to find some way of re-creating a conscience about the moral limits within which war may be waged. The chapters by Professor Dougherty and Colonel Moriarty show very effectively the intellectual and moral weaknesses in the strategic assumptions which control American policy. Moriarty suggests a form of limited deterrence which might provide some security; it is clear that the unlimited arms race does not offer security for us or for anyone else. Former A. E. C. Commissioner Thomas E. Murray makes his well known proposals for preparation for limited wars. His essay is a powerful condemnation of the immorality of total nuclear war and of a policy based upon preparation for it. Father John Courtney Murray has written a theological essay about limited war which analyzes the subject profoundly and explains the present state of Papal doctrine but it is very difficult for me to say what his discussion means for policy. Father John C. Ford has applied to the use of the hydrogen bomb on cities the principles developed in his famous article, "the Morality of Obliteration Bombing," which condemned the obliteration bombing of cities in the Second World War. Only one of the authors is a pacifist, Professor Gordon C. Zahn, and he provides very useful criticisms of the conventional application of the "just war" doctrine to actual wars. I think that anyone who can-

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not accept simple or absolutistic solutions of the present problem but who is deeply worried about the tendency of our own nation to drift into disastrous policies cloaked with "realistic" illusions will find much encouragement and guidance from this volume. — *John C. Bennett, Professor of Applied Christianity, Union Theological Seminary, New York City.*

India and Christendom. By RICHARD GARBE. La Salle, Illinois: The Open Court Publishing Company, 1959. 310 pages. \$3.50.

Half a century ago the noted German Sanskritist, Richard Garbe, set out to examine fully the evidence for Indian influence on early Christianity and Christian influence on Hinduism. The results of his studies were published in 1914 under the title *Indien und das Christentum*. Although translations into English of the various chapters appeared at the time in the American journal, the *Monist*, the publication of the full book in English has waited until the present. It is now brought forth by the original translator and by the family of the original publisher.

Though much has happened in the intervening years, Garbe's investigations still contain much of interest. His conclusion, as far as Indian influence on Christianity is concerned, is that three or four New Testament stories are derived from earlier Buddhist sources, and that certain practices such as monasticism and clerical celibacy owe much to Buddhist contacts, although obviously the structure in which these items are set has nothing to do with Buddhism but approaches human existence from an entirely different direction. Similarly the Christian influence on Hinduism, while discernible in some later leaders such as Ramanuja and Tulsidas, does not basically alter the original Indian forms but simply makes a contribution to those forms which were the most congenial to Christian ideas. — *Charles W. Forman, Acting Dean and Professor of Missions, Yale Divinity School, New Haven, Connecticut.*

The Religion of the Bible. By S. VERNON McCASLAND. New York: Crowell, 1960. iv + 346 pp. \$5.95.

On the basis of his years of teaching undergraduates at the University of Virginia, Professor McCasland has written a text book intended to serve as the basis of a year's course, introducing the student to the Bible and its history. His twin objectives

are, (1) "to aid students in understanding biblical religion", and (2) "to help them attain a faith of their own". The work is divided into thirty-five short chapters, and illustrated with nine line-drawing maps. The style of writing is marked by a directness and clarity that is not always found in current religious writing.

The general approach and tone can be inferred from the collateral readings that are recommended throughout: in the Old Testament section nearly all references are to Bewer and Pfeiffer; in the New Testament section, nearly all are to Enslin and Goodspeed. Allusions to atlases of the Bible and to pagan literature contemporary with the Bible round out the collateral references. The theological focus of the book is seen in the author's singling out Micah 6:6-8 ("What doth the Lord require . . .") as embodying the true definition of religion. Frequent reference is made throughout the book to moral character and high religion, although surprisingly little space is actually devoted to treatment of theological themes, especially in the Old Testament. Jeremiah's New Covenant, for example, rates only nine lines. Second Isaiah's theology gets a little over a page. Although the personal piety of the author shines through the book, one wonders if it might not have been titled more appropriately, *Essentials of Bible History*. It is in the treatment of the Psalms that the "essence of religion" is most fully developed: the dignity of man, freedom of the will, rational intuition of God through the natural world, providence, power of God in nature.

In the New Testament section, McCasland shows more interest in religion and less in historical considerations, in his treatment both of Jesus and Paul. Jesus' chief point of difference with Judaism lay in his universalism in the spirit of Second Isaiah, his rejection of legalism, and his making morality an interior matter. The chief characteristic of Paul's religion "is the testimony which every Christian feels in his own heart that he is a child of God" (p. 270).

One can only infer from McCasland's silence that he does not consider important — at least for undergraduates — the following current themes, issues and methods of biblical study: God's saving acts, the centrality of the covenant, the *kerygma*, the theology of the gospels and Acts, the historical tensions between Acts and Paul's letters, form-critical analysis of the gospels, eschatology as a clue to the message of Jesus. Of these themes, the reader will find scarcely a trace. For those who consider these themes and issues and methods important aspects of biblical studies, this text book will likely prove to be a disappointment. But for those who adjudge these newer emphases to be an unfortunate intrusion into the more traditional, liberal historical criticism, Prof. McCasland's book will likely be welcomed. — *Howard Clark Kee, Professor of New Testament, The Theological School, Drew University.*

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